AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

SOUVENIR

Released on the Auspices of The Sixtieth Birthday Anniversary (Shashtyabdapurti)

H.H. Sri Swami Chidanandaji Maharaj



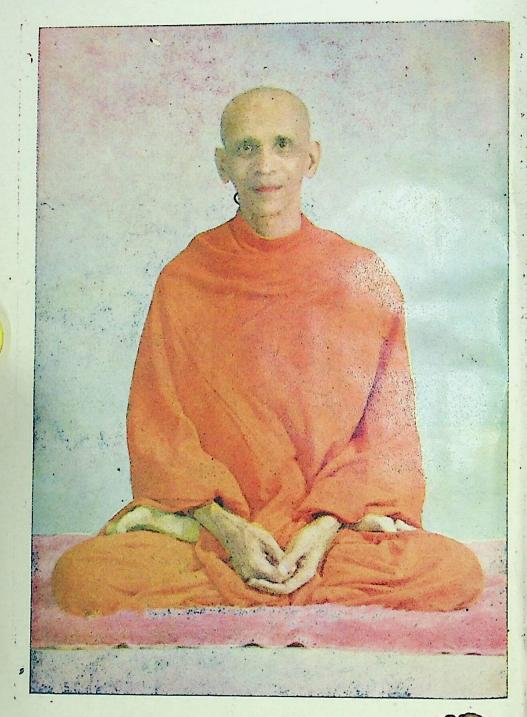
A Divine Life Society Publication



11/84



Digitizati



H.H. Sri Swami Chidanandaji Maharai President, The Divine Life Society Headquarters.

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

SOUVENIR

Released on the Auspices of The Sixtieth Birthday Anniversary (Shashtyabdapurti) OF H.H. SRI SWAMI CHIDANANDAJI MAHARAJ



Published By

THE DIVINE LIFE SOCIETY P.O. Shivanandanagar Dt. Tehri-Garhwal, U.P., India



1976

[Rs. 25|-

Published by Swami Krishnananda for The Divine Life Society, Shivanandanagar, and printed by him at the Yoga-Vedanta Forest Academy Press, P.O. Shivanandanagar, Distt. Tehri-Garhwal, U.P., Himalayas, India. The jacket title and art illustrations printed by Sri Vishnu S. Pandya at the Sahitya Mudranalaya, City Mill Compound, Kankaria Road, Ahmedabad.

First Edition: 1976 (5,000 Copies)

ALL RIGHTS RESERVED BY THE DIVINE LIFE TRUST SOCIETY

Printed in loving memory of the nob'e soul

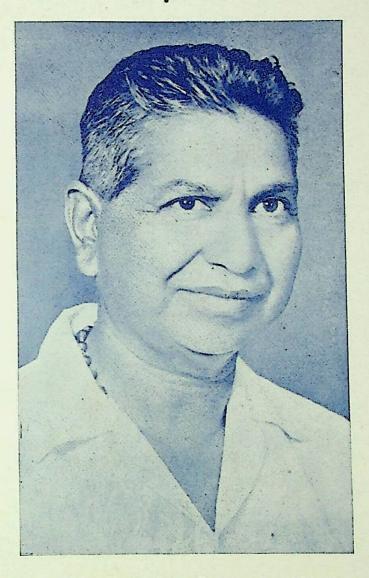
LATE SRI PASUPULETY RAMASWAMY NAIDU

(1900—1960)

Out of the magnanimous donation of Dr. Sri P.K. Rao, Penang, Malaysia; Smt. P. Sathyavathamma, Penang, Malaysia; Dr. P.L. Narayana Rao, Tirupati, A.P.; Dr. P. Krishnaji Rao, Penang, Malaysia; Sri P. Eswara Rao, Baithpally-Gangavaram, A.P.; Sri P. Srihari Rao, Kulim, Malaysia; Sri P. Babu Rao, Fertilizer City, A.P.; Smt. K. Sarojini Devi, Eluru, A.P.; and Smt. B. Hemalatha Devi, Visakhapatnam, A.P.

(1,000 Copies)

11/8.4



LATE SRI PASUPULETY RAMASWAMY NAIDU



Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS



Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Digitization by

PUBLISHERS' PREFACE

The present volume released on the auspicious occasion of the Sixtieth Birthday Anniversary (Shashtyabdapurti) of H.H. Sri Swami Chidanandaji Maharaj, President of The Divine Life Society, purports to be a vade-mecum to readers in general and students of Indian Culture in particular. It has been the endeavour of The Divine Life Society to approach life in as wide a circle of comprehension and comprehensiveness as possible, so that its humble efforts have something to share with even the most initial of the aspirations of the human spirit in the direction of true progress.

While the volume does expressly announce the multifarious services of the scholar-saint whose contributions to the social and spiritual requirements of people are its principal themes, it also amply provides abundant material for the study of the cultural and spiritual values of India in some of its varied aspects. The Divine Life Society is deeply grateful to the learned authors of the exquisite articles appearing in this book, whose loving and unselfish gestures through these writings are going to be of great assistance in the intellectual and spiritual lives of not a few.

The Society also expresses its gratitude to Sri N. Ananthanarayanan, a sincere disciple of the Master Sri Swami Sivanandaji, who has rendered his labour of love in editing the manuscript of this book and preparing it for publication.

Shivanandanagar, 26th July, 1976.

THE DIVINE LIFE SOCIETY



[iii]

Sivananda Ashram 24-9-1976

Radiant Immortal Atman! Peace and Joy unto you! wake up, open your eyes and

behold God before you in this manifest creation. HE lives and moves in the form of all creatures

from superior man to ting insect. Live to serve and adore

the Living God. Let life become

your definance worship of The Divinity that indwells all being.

Grunder Swami Sivanande you are a radiant ray of the

Eternal Light of Lights, a child

of God. Therefore, make your

life Divine with Purity, Inthe and Compession, with lefters Service, love for God, daily

meditation and Realization.

All success attend upon you in this

sublime tesk of Divine life! Mon you become a blessing to your country of to the word. Swame like damaget.

Sivananda Ashram 24 th September 1976

All Seekers of God.

Radiant Immortal Alman!

Peace and Joy unto you. you are a child of God, a Ray of Divinity, a wave of Consciousness upon the Infinite Ocean of Absolute Pure Consciousness - GOD! you are a rare priceless gem, a divine Diamond. Make your. life to shine with divinity, with Furity, Truthfulness, Compassion and with selflusoness and frery spirit of service, with love for God, regular meditation & Realization! Become a blessing to your country and to humanity at large. May give dev Sivanandajis I wamilbidanawa Blessings be upon you! Swamilbidanawa

WHAT YOU SHOULD LEARN FROM SWAMI CHIDANANDA'S LIFE

(H.H. Sri Swami Sivananda)

(Speech during the 39th Birthday Celebrations)

Celebration of Swami Chidanandaji's Birthday is really worship of God. There is nothing in this world but God. Everything is Brahman. You worship an idol. The idol is only an extremely minor part of the Virat. But all the same God is pleased, though you have touched only a small part of the Virat. He blesses the devotee and the devotee attains purity of heart which is so essential for God-realisation.

During the celebrations of the Birthdays of great men you hear of their actions, their thoughts and their instructions, and the way in which they led their life. You imbibe several good qualities from their glorious example. You try to emulate them. You put those qualities into practice in your daily life.

You have heard so much today about Swami Chidanandaji. He who has made a determination now, "I will try to become like Chidanandaji" and he alone will be benefited.

But, Maya is very powerful. You will think that you are all elevated now, but as soon as you get up in the morning, the mind will run in its own grooves. He who keeps constant Satsanga and studies books on Vairagya—books like 'Necessity for Sannyasa', 'Lives of Saints' and 'Illuminating Stories',—will keep up the current, and he alone can lead a virtuous life. Lectures you have heard. Everybody knows

the power of Rama-Nama. But, you do not put it into practice! You have no faith in the Lord's Name, you have faith only in money. It is celebration of these Birthdays that makes you constantly dwell upon the thoughts and actions of saints. You then get an impetus and stimulus to attain the Goal which they have reached.

Frequent Birthday celebrations are necessary. Constantly hammering of sublime ideas on the mind is necessary. Your mind will otherwise run in its own old grooves. Through daily Japa you will have to bring it under control. Regularity is a very important thing. Again and again study books written by saints of Self-realisation. Study Viveka-Chudamani, Atma-Bodha, Tattva-Bodha. Life here is a great battle, but if you have faith in God, it is a great song of love. Again and again approach the saints. Keep spiritual diary. Find out how far you have evolved, how many virtues you have developed, how many vicious qualities you have eradicated, are you selfless, are you doing selfless service? These are the things necessary.

But you always forget these important things of life. You don't forget the minute items of your food, but you forget God. An ounce of practice is better than tons of theory. Practise. Then only you will know how difficult it is. A harsh word upsets you. That is due to the force of previous vicious Samskaras. Your task now is to take the waters of the Ganga to their own source. So difficult it is. Yet, with God's Grace, with determination, you will succeed.

Do not bestow much thought on body and food. These are all the products of ignorance. Remove this ignorance through knowledge of the Self, by cultivating Sadhana-Chatushtaya Sampath, and attain the goal of life. Repeat the Names of the Lord. Do Japa, Kirtan. Do selfless service. Knowledge will come by itself. Jnana will come as the fruit of Bhakti.

Constant remembrance of the Lord; that is most essential. Let the mind run if it will. The spiritual power

of the Lord's Name will check this outgoing tendency of the mind, and will make it turn inward.

Cultivate virtues. Of all virtues, compassion and humility are most important virtues, which a saint always possesses. You have a sin-hardened heart that commits various misdeeds. It has to be made soft as butter, by the practice of compassion. A man may deliver lectures for hours together, but, if you don't find compassion and humility in him shun him. Not this pretended humility. You may pretend to be humble in front of a person and then criticise him at his back. That is not humility. Humility must become your second-nature. Anyone will be able to discover this by your actions. Humility must become part of your very nature. Amanitvam of all virtues is given the foremost place among the virtues in the Gita.

Always have the ideal of a saint before you. Cultivate dispassion. The wealth of the whole world is nothing when compared to dispassion. Vairagya makes a man most wealthy, he gains the inexhaustible spiritual wealth. He who has discrimination is the only rich man in this world. He who does Japa daily is the richest man in this world. The whole wealth of the Lord belongs to him.

You must be an embodiment of patience, tolerance and forgiveness. Even if people abuse you, you must stand like the yonder Himalayas. You must always have a cool mind, not perturbed by anything. How very weak in mind you have become! Keep a balanced mind always. That is spiritual strength, that is wisdom.

You have heard much. Try to practise now. Watch the mind and see what you have done to improve yourself. How far have you practised the Sadhana? Be good and do good.

Cultivate your will-power through Japa. Never forget this. Samadhi will come by itself. God has given you a good Buddhi or intellect. Utilise it properly and discriminate.

Compassion and humility Swami Chidanandaji has got in abundance. In the previous birth itself he was a San-

[viii]

nyasin; from the way in which he behaves we can find that out. Shanti was a Sannyasin, Swami Krishnanandaji was a Sannyasin, they must have been Sannyasins in their previous birth itself. It is the wealth of previous Samskaras that has enabled them to take to this path of Divine Life at such an early age. If you don't have them, you must generate them now, through fasting, prayer and service, so that in the next birth you will be born as a saint. Then you will be a good teacher and you will evolve quickly. It is not too late. Make a resolve today. Cultivate virtues.

People have described Swami Chidanandaji. He is a doctor of doctors. He is a doctor of lepers. He is full of mercy. You must cultivate mercy. If any man is lying on the road, you don't go to help him; you say "It is his Prarabdha". Even if you are starving, you must give your cup of milk to that man, in this way your heart will expand. Consciousness of Unity will come only through these ways. Break all barriers that separate man from man, through selfless service. Cosmic Consciousness you cannot attain through M.A., Ph.D., degrees. They will only fatten your egoism. Selfless service alone will enable you to attain Cosmic Consciousness. Share what you have with others. Give. Give. You will unite at heart with the whole world. This is the secret of abundance. Do not try to accumulate. God takes care of all His children. everything in charity. The whole world is in distress and affliction. Remove them and you will grow in spirituality. All these saints have become saints-Lord Buddha, Lord Jesus, etc., and supermen, by serving everybody. Cramming of Vedantic texts will not do. These Pandits-if they are not given a seat, and honour at a public meeting, they will be upset. That is not the mark of a saint. Again and again hammer the mind with ideals like "I am the Self of all creatures". Practise compassion, service, humility and other virtues. Then shine like our Chidanandaji. This is my fervent prayer!

MESSAGES

PRIVATE SECRETARY
To His Holiness the Jagadguru
Mahaswamigalavaru of Sringeri Math
SARADA PEETHAM
P.O. Sringeri (Kadur) 577 139
Karnataka State

27.4.1976

Respected Swamiji,

Your letter of 31st March has been submitted at the Lotus Feet of His Holiness with your Pranams.

Swami Chidanandaji is well known to His Holiness Jagadguru Maharaj. His Holiness is aware of the herculeantask of Swami Chidanandaji in uplifting the Indian culture and in conveying the message of Vedic literature to the Common Man, in India as well as in the foreign countries.

It was understood from your holy-selves' letter that the 60th birthday is being celebrated and in that connection a conference is also arranged.

His Holiness' Blessings for the long and happy returns of the birthday of Sri Chidanandaji and for the success of the functions are conveyed herewith.

With reverence,

Yours Sincerely, (Sd.)
Private Secretary

[x]

SRI KANCHI KAMAKOTI PITHADHIPATI MUTT Jagadguru Sri Sankaracharya Swamigal Mutt, KANCHIPURAM

22.4.1976

We are in receipt of your letter of the 30th March '76 regarding Shashtyabdapurti of the President of The Divine Life Society, Sri Swami Chidanandaji Maharaj, and the Spiritual Conference, etc., celebrations in connection therewith. The same was submitted to His Holiness Sri Mahasannidhanam.

Sri Mahasannidhanam was highly pleased to know of all these and blessed that Sri Swami Chidanandaji may live long, carrying forward such noble and divine activities more and more, as also attain glory and fame.

By Order (Sd.)
(Manager)

Secretary
OFFICE OF H.H. THE DALAI LAMA
THEKCHEN CHOLING
DHARMSALA CANTT
KANGRA DISTRICT
HIMACHAL PRADESH

17.4.1976

His Holiness the Dalai Lama directs me to thank you for your letter of March 30, and to convey to you the following message for the Souvenir you are bringing out to commemorate the 60th birthday of Sri Swami Chidanandaji:

"I send my warmest greetings on the occasion of the celebrations to mark the 60th birthday of Sri Swami Chidanandaji. I do this particularly because his exemplary life and his efforts to achieve the high ideals of The Divine Life Society are a source of inspiration to those who believe in the importance of spirituality.

[xi]

There is a great need today for men like him, and I therefore also pray that he will enjoy many more fruitful years."

With our best wishes,

Yours Sincerely, (Sd.) Tenzin Geyche

RASHTRAPATI BHAVAN, NEW DELHI INDIA

21.4.1976

I send my hearty felicitations to Swami Chidanandaji on the occasion of his 60th birthday and wish him many more years of useful service.

Fakhruddin Ali Ahmed

VICE-PRESIDENT INDIA NEW DELHI

2.4.1976

I am delighted to learn that the Sixtieth Birth Anniversary Celebrations of Poojya Swami Chidanandaji, President of Divine Life Society, are being organized in a manner befitting the memorable event, by holding a Cultural and Spiritual Conference at Shivanandanagar on September 24, 1976. The crusading zeal with which Divine Life Society has, under the able guidance and sagacious direction of Swami Chidanandaji during the preceding three decades, made towards the enrichment of the glorious cultural heritage and spiritual wealth of our sacred soil evokes widespread acclaim and applause. It is with pleasure, I wish Divine Life Society many many decades of constructive endeavours in promoting spiritual resurgence, cultural renaissance and social advancement of mankind.

B.D. Jatti

[xii]

GOVERNOR UTTAR PRADESH RAJ BHAVAN LUCKNOW

28.3.1976

I am indeed very happy to know that The Divine Life Society, Rishikesh, will be celebrating the holy occasion of the Sixtieth Birth Anniversary of its illustrious President, Sri Swami Chidanandaji Maharaj, on the 24th of September next by holding a Cultural and Spiritual Conference in which delegates from all parts of the world will participate.

The convening of such an august spiritual Conference, on this auspicious occasion, is indeed a real tribute to Swami Chidanandaji Maharaj as well as to our cultural and spiritual heritage. Indian mind and thought, since the very inception of our recognised history, is known for transcendental characteristics-for looking beyond the ever-changing and transitory material projections. Vedas, Puranas, Upanishads, Gita and Ramayana or Buddhism and Jainism have all stood to manifest the Infinite and Divinity withinbearing meaning and purpose to the exigencies of Time and Space. It has been duly summed up in the following hymn -'As the different streams, having their sources in different places, all mingle their water in the sea, so O Lord! the different paths which men take through their different tendencies, various though they appear, crooked or straight, all lead to Thee-' Gyan Yoga, Raj Yoga, Bhakti Yoga and Karma Yoga have broadly been determined and prescribed for reaching the goal, by our saints and sages. The Divine Life Society at Rishikesh, founded by the great Guru and Yogin, Swami Sivanandaji Maharaj, has come up as a great Tapo-bhumi for the Jigyasus and inquisitive minds drawn from the country and abroad, generating eternal · peace and holy bliss to the wandering humanity.

Since I assumed charge of Governorship in this State, I have had occasions to visit Rishikesh and to meet and pay my regards to Swami Chidanandaji Maharaj and to

[xiii]

be in communion with his holy Spirit. Swamiji has had long years of *Tapas* in pursuit of Self-realization and is, doubtless, a great Yogin in whom the spirit of Indian culture pulsates and finds manifestation in every breath. His keenness to serve the suffering humanity is a glaring example of Religion's objective role on earth and a signpost to those who equate 'spiritualism' with 'escapism'. Stagnation in India came not because of spiritual pursuit, but because it was not carried to its legitimate ends and positive dimensions.

I pay my respectful regards to Sri Swami Chidanandaji Maharaj on this auspicious occasion and wish the Spiritual Conference all success.

M. Channa Reddy

HOME MINISTER INDIA NEW DELHI

4.6.1976

Materialism is the bane of the present-day world, engulfing the nations in its stride in constant fear, mutual suspicion, crimes, conflicts and struggles. Civilisation has become rudderless and degradation of moral values has set in, leading humanity to self-aggrandisement, hatred, aimless living and eventually to self-destruction.

Modern technology has conquered the air and the atom but failed miserably to unravel the mysteries of the Atman, the Inner Self and the Mind, the realisation of which only can bring peace and tranquillity to the mankind.

India is the cradle of ancient civilisation with a spiritualistic base and showed over the ages the path to wean away the mind from materialism through practice of Yoga and Vedanta. The Divine Life Society is engaged in such a noble mission by propagating the essence of religion to humanity groping in darkness. Sri Swami Chidanandaji, President of the Society, whose 60th birthday is being celebrated, is a worthy successor to an illustrious founder. With

a self-sacrificing life, down-to-earth realism, and a humanitarian outlook, he held aloft India's spiritual banner. His speeches touch the core of the heart and his writings simple and lucid. On this auspicious occasion, I send my best wishes and pray to the Almighty that he should continue to serve the suffering humanity for many more years.

Kasu Brahmananda Reddi

FINANCE MINISTER INDIA NEW DELHI

19.4.1976

Sri C. Subramaniam, Finance Minister is glad to know that a Cultural and Spiritual Conference is being held under the auspices of The Divine Life Society to celebrate the Sixtieth Birth-Anniversary of its President Sri Swami Chidanandaji Maharaj on the 24th of September, 1976 at Rishikesh and that a Souvenir is also being released on this occasion.

He wishes the celebrations all success and sends his best wishes.

GOVERNMENT OF KARNATAKA CHIEF MINISTER OF KARNATAKA VIDHANA SOUDHA, BANGALORE-1

13.4.1976

A time has come when the religious institutions instead of pursuing a narrow sectarian attitude have to involve themselves in the mainstream of life and thereby contribute for the uplift of society through striving for human welfare.

I am glad The Divine Life Society, under the able guidance of Sri Swami Chidanandaji Maharaj is not only contributing for the spread of spiritual values but also has undertaken many a pioneering service to the suffering public.

On the occasion of the sixtieth birth anniversary of Sri Swamiji, I wish that the Society will continue to have his able guidance for many more years to come. I wish the Cultural and Spiritual Conference all success.

D. Devaraj Urs

[xv]

Chairman GANDHI NATIONAL MEMORIAL FUND, NEW DELHI Jivan Kutir, Wardha (Maharashtra)

2.4.1976

Dear Swami Krishnanandaji,

Thanks for your letter of 27 March. I am glad to know that a commemoration Souvenir is being published on the occasion of the Sixtieth Birth Anniversary of Sri Swami Chidanandaji Maharaj.

Swami Chidanandaji Maharaj has been doing very valuable cultural and spiritual work all these years not only for India but for the whole world. His pioneer work in the field of leprosy-eradication in the Hill Districts of Uttar Pradesh is, indeed, commendable. Mahatma Gandhi also attached very great importance to such constructive work for the poorest and the weakest sections of our people.

I do hope that this Souvenir would contain valuable material which would inspire the people in general.

Yours Sincerely, Shriman Narayan

CONTENTS

Publishers' Preface	iii
What You Should Learn From Swami Chidananda's Life	
—H.H. Sri Swami Sivananda	vi
Messages	x
PART ONE	
THE APOSTLE	
Light From the East	
—Sri Swami Krishnananda	3
Pujya Swami Chidanandaji Maharaj—A Mini-Biography	
—Sri Swami Pranavananda	20
My Homage to Swami Chidanandaji	
—Sri Swami Hridayananda	27
The Faithful Apostle of Yoga-Vedanta	
—Sri Kavi-Yogi Shuddhananda Bharatiar	28
Incarnate Compassion and Renunciation	
—Sri Swami Venkatesananda	36
An Emblem of True Culture	
—Sri Swami Satchidananda	39
Swami Chidanandaji	40
—Sri Swami Shivapremananda	42
The Kohinoor of The Divine Life Society	43
—Sri Swami Vivekananda	45
In the Bharatiya Tradition	48
—Sri N. Ananthanarayanan	40
Light of Divine Life	51
—Sri N.C. Ghosh	OT
A Glimpse at His Holiness	55
—Gen. K.M. Cariappa	00

[xvii]

As I Understand Swami Chidananda		-
—Sri Chamanlal Sharma	• •	57
The Master Lives in Him		FC
—Sri J.N. Asopa	• •	59
Stress on Our Ancient Values		01
Smt Savitri Asona	Del-	61
A Shining Star in the Firmament of Perfected Hum	an ben	63
—Sri A.K. Krishna Nambiar	• •	09
The Indian Heritage and Swami Chidananda		66
—Sri Vedanand Jha	• •	00
Chidanandam in Eternity		68
—Smt. Bhagyalakshmi Ammal		00
The Crest-Jewel of Divine Life		70
—Sri N.S.V. Row	ra i	. 0
In the Company of Sri Swami Chidanandaji Mahar	رسا	73
—An Ashramite		
PART TWO		
INDIA'S SPIRITUAL CULTURE		
The Secret of Yoga		
—H.H. Sri Kumaraswamiji	• •	83
Bhava		1902 112
—H.H. Sri Swami Abhedanandaji	• •	94
Meaning of Culture		
—Sri Swami Shivapremananda		98
An Outline of the Development of Philosophical Th	ought	
in India from the Vedic Times to the Present		404
—Dr. (Mrs.) Sita Krishna Nambiar	• •	104
Development of Indian Thought		
—Dr. K. Meenakshi		117
The Philosophy of the Upanishads		100
—Sri S.T. Kenghe	• •	129
Achitti or the Unconscious in the Rig-Veda		100
—Dr. C.T. Kenghe	• •	139
Necessity of Shifting the Centre of Personality		
from Ego to Self		110
—Dr. S.P. Singh		142
The Enduring Vitality of Indian Culture		411
—Prof. Indrajit Sharma		146

[xviii]

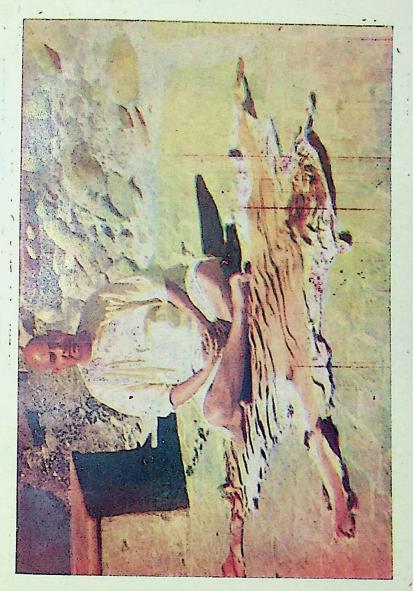
Hinduism—The Mother of Religions		
G : G D - 1 : 1	·.	150
The Revival of the Indian Spirit		
—Sri B.K. Naik		155
Teachings of the Gita and the Edicts of Ashoka		
—Dr. Brajdeo Prasad Roy		158
Thoughts on the Kenopanishad		
—Sri P. Sreeramulu Patro		165
The Voice of Spiritual India		
—Sri Sudarshan Sharma		168
Liberation Through Meditation		
—Dr. K.M.P. Mohamed Cassim		172
The Universality of Indian Culture		
—Sri Swami Jyotir Maya Nanda		175
Love in Action		
—Sri Swami Sivananda-Santananda		181
The Role of The Divine Life Society in Preserving	the	
Cultural and Spiritual Heritage of India		
—Sri T.N. Venkatraman		184
The Revelation of God's Love in Christianity		
—Dr. Richard V. De Smet		189
The Great Culture of India		
—Dr. S.C. Bhattacharya		195
Education and the Future of the Country		
—Kulapathi Sri S. Balakrishna Joshi		198
Education and National Integration		
—Dr. S.V. Ananthakrishnan		203
Essentials of Indian Culture		
—Sri K. Thiagarajan		207
		201
The Principle of Right Thinking		010
—Sri Swami Madhavananda	•	210
Yoga and Life		
—Sri Swami Brahmananda		220
Guidance of Sri Swami Chidanandaji Maharaj on	Medita	ation
—Sri C. Krishnamurthy		224
The Aims of Human Existence		
—Sri Swami Krishnananda		229

[xix]

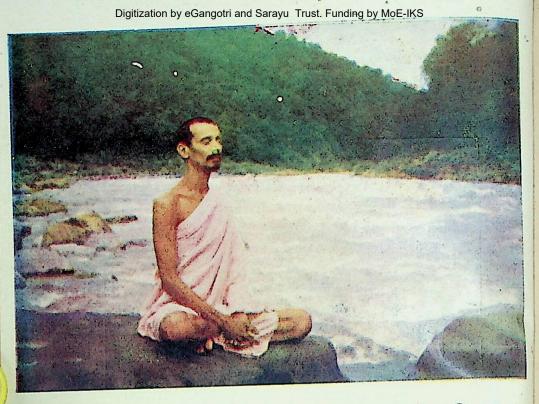
PART THREE

SELECT WRTINGS OF SRI SWAMI SIVANANDA AND SRI SWAMI CHIDANANDA

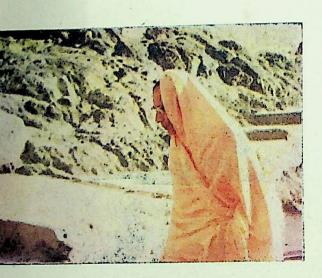
Indian Culture Based on the Bhagavad-Gita		040
—Sri Swami Sivananda		246
A Message for Renascent India		253
—Sri Swami Sivananda	• •	200
More Ashrams for World-Peace		050
—Sri Swami Sivananda	••	256
How to Obtain Guru-Kripa		000
—Sri Swami Chidananda		260
Gurudom: A Deadly Canker		262
—Sri Swami Sivananda	••	202
Dattatreya—A Living Avatara of God		266
—Sri Swami Chidananda	• •	200
Education of the Child		271
—Sri Swami Sivananda	•••	211
The Sacred Duty of Every Man		273
—Sri Swami Chidananda	• •	210
Art—The Expression of Divinity		280
—Sri Swami Sivananda		200
Mary Magdalene		282
—Sri Swami Chidananda		202
Your Life on Earth: Know Its Purpose		285
—Sri Swami Chidananda		200
Unfold the Divinity Within You		295
—Sri Swami Chidananda	•	200
APPENDIX		
The Gospel of Life		302
—Dr. Sivananda-Adhvaryoo	• •	307
The Divine Life Society		
Aims and Objects of The Divine Life Society		310



CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi



Swamiji in meditation on the bank of the sacred river Ganga



Swamiji returning after bath in the Ganga



Swamiji in an indraw

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi**mood**

PART ONE
THE APOSTLE

0

LIGHT FROM THE EAST

(Sri Swami Krishnananda)

While the East, from time immemorial, has been rightly regarded as sacred due to the daily rise of the glorious orb of the sun in that direction, and a forceful magnetic field, for the same reason, exerting a perennial vital influence on the entire life on earth, the East has also been heir to a magnificent tradition, which has kept it in high esteem even till today, as the ancient cradle of a Culture which saw, standing on the shoulders of humanity, vistas of the Light of Eternity. India, known as Bharatavarsha, particularly, enjoyed the fortune and nurtured the privilege of pioneering mankind's endeavour to visualise, interpret, and work in the fields of life on the basis and in terms of the principles which invisibly but powerfully controlled the movements and functions of all things-whether they are the revolutions of the mighty planets in distant space or the vibrations of electrical particles in the subatomic structure of things, whether in outward social life or in the inward psychological operations of the human individual. This has been the peculiar feature, inscrutable even to the logical mind, which has managed to draw a line of distinction between the Eastern vision of life which always judges the lower in terms of the higher and the Western empirical view of life which finds itself obliged to judge the higher in terms of the lower. But now the time seems to have come when we cannot any more sing with the poet that, after all, "the East is East, and the West is West", for now is the hour when it has become imperative that "the twain shall meet".

On this auspicious occasion of the holy Sixtieth Birthday Anniversary (Shashtyabdapurti) of Revered Sri Swami Chidanandaji Maharaj, President of the Divine Life Society, I have the honour to pen these few lines for the benefit of all those who would be seeking to know the nature of the truth which has been burning brilliantly as a lamp shedding 4

. AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

its cool rays around within the frame of this frail physical personality. I am fortunately one of those very few persons upon whom has perhaps been bestowed the abundant Grace of God, right from the very beginning, due to which I had the rare opportunity of imbibing through an observation of the personal life of Sri Swami Chidanandaji Maharaj many essential and useful aspects of what may be called a knowledge of life in its gradual stages.

Sri Swamiji, in an honest and humble opinion which I have held after a thorough and dispassionate study and analysis, is veritably a noble piece from the very salt of the earth, which has kept it sweet. But how, one may And here is a happy outcome of my careful observation for the last about thirty years, continuously. I am quite aware that there are devotees, disciples, admirers and students of the Swamiji in different parts of the world, who have spoken and written variously on the exemplary good life of love, service and illumination that he has been living, to the great joy of everyone, everywhere. But very few can be said to have had the chance of studying him and learning from him as much as I have been able to do, since my association with him for the larger part of my life has been many-sided:—personal, fraternal, social, official and spiritual, all at once. Many a time there were occasions when we would not agree with each other in our opinions, judgements and evaluations of persons, things and situations, or ideals in general, but even this difference was only an outward form of the nature of a diversion from the monotony of uniformity, whose basic essence was always constituted of an unbreakable mutual affection, regard and a superhuman love which has been ceaselessly existing between us right from our first personal contact with each other in the Ashram till this day of a fairly advanced age of both of us. Sri Swami Chidanandaji Maharaj has been not only my perpetual friend, philosopher and guide at all times but even a Guru in many respects, a person I adore next in reverence only to Worshipful Gurudev Sri Swami Sivanandaji Maharaj. In fact, my entire understanding of life, if ever I can be said to have been able to partake of

even a jot of it in this terrestrial sojourn of mine, which has been, at least in a very small measure, keeping the balance of my apparently multi-faceted functions in life in an appreciably happy state, has come from two unforget-table sources: Gurudev Sri Swami Sivanandaji Maharaj and Revered Sri Swami Chidanandaji Maharaj. While the transcendental aspects of the vision of life may be said to have been taught to me by Sri Swami Sivanandaji Maharaj, its immanental aspects have been driven into my mind by the self-sacrificing life of Sri Swami Chidanandaji Maharaj.

The points which I would wish to touch upon here from the life of Sri Swami Chidanandaji Maharaj are not necessarily those that pertain to his earthly parentage, secular education, etc., about which enough has been said by other writers in different contexts, a repetition of which here, once again, is not going to be for the edification of any seeking soul or investigative reader. My purpose, through these few lines here, is mainly to be of some assistance to those people in the world whose souls have been stirred into activity towards a movement in the direction of a progressive attainment of their ultimate aim in life. When principles and functions which range beyond ordinary human comprehension begin to regulate and direct a personality, it becomes a little difficult for people to gauge its meanings, motives and purposes, when it begins to act in its private life or public life. Before I make an attempt at a fairly broad outline of the inner pattern of the life of a saint in general, it would be proper for me to present what may be called a historical narrative of the integrated personality of Sri Swami Chidanandaji Maharaj.

The first words which he had the occasion to speak to me, many, many years back, on the bank of the holy Ganga, where I had just got down for a bath at about 10 O'Clock in the morning one day, in front of the Ashram at the Headquarters of The Divine Life Society, in the year 1944, were at once deeply suggestive of an impersonal personality which spoke those outwardly common words laden with a heavy beauty of humility and self-effacement.

My first observation in characteristic of true greatness. those remote early days of my entry into the Ashram was that while Sri Gurudev represented a towering stature of dignity and magnificence which soared above the dust of the earth, Sri Swami Chidanandaji remained content with immersing himself in a down-to-earth realism of life which sought to incarnate lofty spiritual values in the visible forms in which they manifested themselves as the vast humanity before one's eyes. When Sri Swami Chidanandaji spoke to me those four or five words when we both were taking bath in the holy Ganga, I was reminded of those few words which Hanuman seems to have spoken, in utter humility and caution, when he first met the sons of Dasaratha in the forest of Kishkindha, which, in the words of Sri Rama himself, could not have come from the mouth of a person who was not acquainted with the profound meaning hidden in the four Vedas. My next personal contact with the Swamiji was perhaps some months later, though we both lived in the same Ashram of Sri Gurudev, performing our duties in the different fields of Seva that was allotted under the personal instruction and direction of Sri Gurudev himself.

Though it is difficult to recollect temporal events after a long lapse of time during which period powerful waves of a non-temporal aspiration have dashed down and submerged a personality in the abyss of an ocean of a much wider perspective of life, from what I can remember today of the interesting scenes in the series of roles that both of us had to play in the activities of the Ashram, it may be safely said that the careers of our true lives were fostered and nurtured, brought up and matured within the campus of that well-known universal atmosphere brought into relief by the personality of Sri Gurudev Swami Sivanandaji Maharaj and the sublime Mission of The Divine Life Society. And, here are some of the salient highlights of this noble life which not only attracted my attention but from which I have received inspiration in not a small measure.

It is well known that the seeds of spirituality began to sprout into a vigorous growth even very early in the

boyhood of Sri Swami Chidanandaji Maharaj. The resources behind his bright intellectual education, tempered with the obviously humanitarian outlook of a syllabus commensurate with the air of an educational institution founded on Christian ideals, were beautifully blended with an utterly orthodox Indian tradition to be seen in a devout Brahmin family charged with an intense love of God but coupled with an incisive rational approach to all things. This rare and beautiful background of his birth, home life and education, was enough to bring to the surface of his consciousness the hidden potentialities of a Godward orientation of life brought from the depths of his being. He renounced the so-called secular life of the world which naturally regards one's outward relation to the visible physical and social values of life as of immense importance, if not invested with the entire significance of life. Though the profound ethical implications of a Christian background associated with his educational career can be said to have manoeuvred the course of his amiable social nature, the sublimated moral toughness of his personality and general outlook and the goodness which makes him go out of the way in being of immediate help and service to people in need and distress, the 'open-sesame' of his basic spiritual nature may be said to have been first initiated by his study of the great life of the saint and sage Sri Ramakrishna Paramahamsa and, incidentally, his acquaintance with the inspiring life and message of Sri Swami Vivekananda, though this latter aspect is to be regarded as having had a lesser impact upon him than the stirring depths of the Spirit fathomed and brought to public notice by the touching life of the Master of Dakshineshvar. The interesting combination of an ardent devotion to the Personal God of religion and a relentless renunciation consequent upon an unshakable affiliation to the concept of the Impersonal Absolute as the Ultimate Reality can be traced to this earnest regard he has enshrined in himself for the dual role of one's contact with God so ably portrayed in the practical spiritual life of Sri Ramakrishna, which reorientation of attitude in spiritual life should be regarded as a necessity

and a 'must' in anyone's search for Truth.

In most cases, the spiritual life of a person germinates from small influences unknown to the world outside, influences apparently too insignificant to attract the attention of the public but powerful enough to embosom the entire exuberance and growth of the vast tree of one's future life, aspiration and work. This happened also in the case of Sri Swami Chidanandaji who was stirred in an unknown manner, even while he was only a boy of eight years of age, by a spiritual Godfather, who narrated to him soul-stirring stories from the epics of India. Tales of glory and dramatic incidents from history have a greater effect on the mind of a student-why, on the mind of man in general-than any other means of communicating knowledge. stories roused in his mind the deeper impulse towards the spiritual ideal which manages to beckon everyone to itself, through ups and downs, progressions and retrogressions, and spiral movements in the soul's ascent.

Being born in a meticulously orthodox family devoted to Lord Vishnu or Narayana, he was brought up in an for tradition. love ardent atmosphere of an purificatory and the necessary for ritual plays in religion, an adherole that customs and manners characteristic rence to accepted of a harmonious relationship with human society and, above all, an understanding of the dignity, need and value of the office which even the first step taken or the least action done in the direction of a goodness of conduct or a divinely oriented character holds in anyone's life. A beautiful combination of ancient religious tradition and modern English education produced in him a personality which tenaciously adhered to the humane social values and the lofty spiritual ideals of Indian Culture on the one hand and a carefully. chalked-out attitude of public conduct and the self-effacing pre-eminence of a towering personal influence on the other.

It was in the year 1936 that the innermost secret of the spirit of India took possession of him and he renounced a life that tethers a person to a local family, community

LIGHT FROM THE EAST

or a society, and took the first step towards leading a life of unfettered freedom, a life that belongs to all in the name of the All. He had the Darshan and the blessings of the revered monks of the holy Vyasashram in Yerpedu, and of the Sri Ramakrishna Math and Mission, before he came to a settled conviction as to his future spiritual career at the feet of the Holy Master, Sri Swami Sivanandaji Maharaj in Rishikesh, at whose service he surrendered himself in the year 1943.

But his discipleship under Gurudev Sri Swami Sivanandaji Maharaj, from the year 1943 onwards, strikes a landmark in the noble career of his life and, as a corollary thereof, in the methodology of the spread of the true meaning of India's spiritual culture of which he was to become later a powerful torch-bearer of world-wide renown. Almost a year later I happened to join discipleship under Sri Gurudev, and the lives of both of us in the Ashram, in their mutual relationship, from that time onwards, may be regarded as a kind of epic which would record the difficulties of discipleship under a Guru and the benefits which accrue from such discipleship if it is truly lived. Sri Gurudev was a hard task-master in every way, though he was also a loving father and mother to everyone of us, simultaneously with his firmness in his subjecting the disciple to a rigorous training together with a parental care and affection. We swept the floor, spread carpet on the ground, carried firewood, water and bricks, served in the hospital, wrote letters and essays, typed manuscripts, tied packets of books and journals for despatch to devotees outside, served in the kitchen, did Seva in the temple, delivered lectures, served visitors and guests, slept late in the night and got up early in the morning with little rest in between and both had the prerogative of privately suffering from chronic physical illnesses, each a peculiarity of its own kind. But with all this, Sri Gurudev stood before us as a gigantic magnet, comforting and solacing everyone with his bright face and beaming smile, from where emanated the protective aura of an unceasing Divine Grace.

To my knowledge and memory, Sri Swami Chidanandaji Maharaj, then known as Sri Sridhar Rao to everyone in the Ashram, was quickly recognised by Sri Gurudev as being endowed with a special genius which he noticed from the first article which came from him as a contribution for a book or booklet which was to be published by The Divine Life Society. I remember very well Sri Gurudev's remark a few days later: "I have found out his genius and capacity from this article. Now he cannot escape from me". This remark I heard when it was made in the presence of certain other Gurubhais of the Ashram. Since then, Sri Sridhar Rao became the chief of what the Management of the Ashram then considered as the 'Intellectual Section' of the Society. He took up the Correspondence Section and together with this responsible function he was also entrusted with dispensing medicines and treating patients in the Ashram's Allopathic Dispensary. Herein were brought into a powerful focus his ability to express forceful thoughts in a classical Oxonian style of English and also his deep desire to do wholehearted service to ailing people, whether physically diseased or mentally impoverished in any way. His third important role in the Ashram's life came out to the open court of public approbation when Sri Gurudev virtually designated him as the chief speaker in the Satsangas, gatherings, functions, ceremonies and celebrations held in the Ashram. It needs no mention that this triple function of such an important nature which he performed exquisitely to the entire satisfaction of everyone who felt its impact brought him to the forefront among the disciples of Sri Gurudev and he became an 'uncrowned leader' in the group-life of the Ashram, whenever there was any question to be solved, a problem to be tackled or a situation to be encountered. He was the immediately and readily available trustworthy referee of everyone in all matters pertaining to the Ashram, which honoured privilege he holds even now when he is sixty.

The esteem in which people outside the Ashram held him and the confidence everyone had in his goodness, and capacity won for him the position of the first 'Vice-Chair-

man and later Chairman of the Town Area Committee of Muni-ki-reti, which is the name of the township in which the Headquarters-Ashram of The Divine Life Society is situated. He was also elected to the Leper Welfare Association of this area by the authorities concerned. When, on the 3rd of July 1948, Sri Gurudev Swami Sivanandaji Maharaj thought it proper to inaugurate the Yoga-Vedanta Forest Academy, Sri Swami Chidanandaji became an enlightening and clarifying first instructor therein, teaching to the students the philosophy and practice of the Yoga Sutras of Patanjali. Part of these lectures of his was published through a book known as Yoga under his authorship and later reprinted as a separate book entitled 'Path to Blessedness'. His speeches always came direct from his heart, without the artificial embellishments of the usual professional, but carrying the force and vehemence of a personality which lived what it taught. He also functioned as the next in importance to Gurudev himself in the Academy and Sri Gurudev bestowed upon him the designation of Vice-Chancellor, in addition to his being the Professor of Raja Yoga. A special mention must be made of his great work, 'Light Fountain', a biography of Sri Swami Sivananda, which he wrote in the early days of his in the Ashram, in chaste and polished English, in an unobtrusive style, which bespeaks an authorship preferring to remain unnoticed throughout the writing. This book came out in the light of the first-hand information of the details of the life of Sri Gurudev, received from Sri Gurudev himself in person. The correspondence section of the Ashram which Sri Swami Chidanandaji managed for several years became the medium for the most-needed inspiration and solace to countless drooping spirits, melancholy minds and grieving hearts, and it gave hope to the hopeless, cheer to the sorrowing and courage to the weak. His writings had a natural literary touch which decorated the already profound thoughts and the weighty message which he conveyed through them. In the year 1947, a novel idea occurred to the mind of Sri Swami Chidanandaji Maharaj. He conceived the rudiments of what he called a 'Yoga Museum' and put forth hard labour in collecting the necessary material for giving it the needed shape. Museum was installed and exhibited firstly on the inauguration day in the Bhajan Hall of the Ashram, secondly in the room that is adjacent to the Bhajan Hall, in which the small Library of the Ashram was previously functioning, and lastly in a little hall known as the 'Yoga Museum Hall', in which latterly Sri Swami Nadabrahmanandaji began to conduct his Music College. This Yoga Museum which Sri Swami Chidanandaji prepared for the benefit of the students of Yoga was a pictorial representation of adopted in the practice methods the various the different paths of Yoga: Karma-Yoga, Bhakti-Yoga, Raja-Yoga, Jnana-Yoga, Hatha-Yoga, Kundalini-Yoga, Japa-Yoga, Tantra-Yoga, etc. Swamiji used to personally take the trouble of explaining the meaning of the Yoga Museum to every interested visitor who happened to come to the Ashram. Every time the explanation took not less than forty-five minutes or even one hour. It was indeed a very unique kindergarten system introduced in the field of imparting lessons on Yoga, a feature which was appreciated by all those who saw it and listened to its explanation by the Swamiji.

In the year 1948, Sri Swami Chidanandaji Maharaj was appointed as the General Secretary of The Divine Life Society. It was indeed a day of great joy to all in the Ashram, every inmate and every servant, all Sannyasins, Sadhakas and Brahmacharins, that they had with them a veritable Yudhishthira as their leader, their friend, philosopher and guide. It was also an occasion of satisfaction to Sri Gurudev himself that the Management of the Ashram and the Society was vested in the hands of a most honourable spiritual mentor. Sri Gurudev ordained him into the holy order of Sannyasa on the sacred Sri Guru-Purnima day in the year 1949. Swamiji accompanied Sri Gurudev in his epochal All-India tour of 1950. Most magnificent was the contribution of Sri Swami Chidanandaji Maharaj to the success of this tour of Sri Gurudev, all through which he delivered brilliant discourses which ably

supplemented the gospel which Sri Gurudev himself gave in all the centres of his visit, round this tour. Sri Swami Chidanandaji not only spoke powerfully but also held Yoga Asana demonstrations himself as a part of the programme of the tour. Sufferings he did not mind, though plenty of them he had to endure by himself due to the fragility of his body and the weakness of his digestive system. It was a service, that is all, a Tapas, a devout offering at the altar of Sri Gurudev's greatness and glory. this tour that for the first time brought The Divine Life Society and the Sivanandashram glaringly to the notice of the eye of the public, of the important social and political leaders of the country, of the officials of the Government, and of many a thirsting soul throughout the land seeking for spiritual relief and guidance on the path to Godrealisation.

Sri Swami Chidanandaji Maharaj was officially deputed by Sri Gurudev to represent The Divine Life Society in the Americas which he toured from the month of November 1959 onwards till the month of March of 1962. It is a great point worth mentioning and reiterating that Sri Swami Chidanandaji is one of those rare exceptions who entered into the heart of the West but never got tinged by the colour of the West either in its outer form or in its inner spirit. He strenuously maintained the tradition of the Indian Sannyasin, wearing the ochre robe, partaking only of the simple frugal diet of an orthodox Brahmin and living upto the ideals of the Indian spiritual way of life even when he lived in the thick fog of Western civilisation with a thousand scenes and beauties, pleasures and comforts, and stimulants to the senses and the ego of man. The message of divine life, the message of spirituality, the message of India's hoary culture, the message of a Godly life while yet living on earth, did he deliver in the many homes and towns and cities, institutions, schools and colleges which he visited, holding in his hand the torch of knowledge which the Western culture needs, of course, the most and which is the only recipe for the ills of those who suffer from the glamour of the phantasmal ease and the passing pleasure which modern mechanised civilisation has been holding before the credulous minds of the unsuspecting mankind of the Twentieth Century. This long tour of Sri Swami Chidanandaji in the West continued till the month of March in the year 1962, when he returned to the Ashram with an unseen laurel which only the powers of goodness and righteousness could visualise and appreciate.

Thereafter, he went for a life of seclusion, austerity and meditation for the purpose which he himself described as 'a cleansing of oneself from a Westernised atmosphere' through which he had to move for such a long time, though gloriously unscathed, unaffected and untouched. This Tapas which he voluntarily underwent announced him through a thunderous silence as a noble scion in the hierarchy of the ideal Sannyasins of sacred Bharatavarsha. A little before the passing of the Great Light that was the Master Sri Swami Sivanandaji Maharaj, he returned to the Ashram, and it is needless to mention that it must have given to Sri Gurudev a fulfilling satisfaction that his dear spiritual son was there by his side at the time of the momentous departure which was to prove so decisive to everyone in many ways. It was he, indeed, who was physically at the bed-side of the Master during his last days, chanting the holy Pranava and giving an inner comfort and strength to all the bereaved ones who were in a quite understandable distress and anxiety when the Master passed away into the Unknown. It was he, again, who ably organised the air of the Ashram with a strengthening influence which he subtly spread in the Ashram during an apparently vacuous interregnum from the 14th of July 1963, which was the date of the passing of the Master, till the eighteenth of August 1963 when he was elected as President of The Divine Life Society by the Board of Trustees in their official meeting which was held on that day.

After his election as President of the Society, Şwamiji strove to hold aloft the banner of true renunciation in

its ideal spiritual sense, and of dedicated service, not only within the set-up of the widespread organisation of The Divine Life Society, but also in the hearts of countless seekers throughout the world, who found in him a loving parent, well-wisher, counsel and guide. To tour round a Western atmosphere continuously for a long time and live in the midst of persons and conditions which are totally different from the orthodox idealism of the traditional religion into which one is born and through which one has lived all along one's main career in life and yet maintain one's inner spiritual perspective of attitude and action, as if one has seen nothing and come in contact with nothing that is either strange or even new, is indeed to be regarded, at least knowing that man cannot be other than what he is, a proverbial achievement, unique in its own character.

His life in the Ashram manifested especially two main trends: the severe spiritual austerity which marked the gospel of Sri Gurudev Swami Sivanandaji Maharaj and a persistently humanitarian perspective of life which may be regarded as a predominent motive of thought and action in a modern educated man. This aesthetic blend of character made the Swamiji not only an overwhelmingly sociable person at once at home with any and every level of human life but also an unswerving protagonist of spiritual orthodoxy when he is in the midst of a religious group, a body of monastic disciples or an organisation of church-goers in any religion or faith. The value that the Swamiji attaches to service extended itself not merely to the human kind but to living beings in general, which particular accent in his social life kept him always lifted above the parochial preachers and workers in the field of ordinary social life. Service to him has been a religion, contradistinguishing itself from that camouflage of humanism which enters the heads of those who regard religion as an opium of life or a delirium of the spirit. While the Pandit of the religious extreme is likely to profess a God who despises social service and the extremist of the social order might have a tendency to hold all religious ardour in contempt—two very erroneous approaches to life which have led humanity to chaos and disaster in the process of history—,Sri Swami Chidanandaji succeeded as a veteran disciple of Sri Gurudev not merely to hold aloft in both hands the banners of religion and service but to live and to teach the identity of these two human ideals as a single flame of the soul's march to perfection with these aspects of approach as its two radiant tongues shooting up ever. This is the insignia of a truly successful life, a really meaningful life, and it would be no exaggeration to say that the Swamiji lived and is living upto this shining example.

It is difficult to regard others as one's own self, for such a thing as this is unthinkable. But this is precisely the soul of spirituality. And why spiritual seekers mostly fail in their lives should be obvious. This peculiar overmastering relationship with others which a cultured genius of understanding enshrines in itself has been the glorious burden of the song of life which it is that Sri Swami Chidanandaji has been leading all these years of his stay in the Ashram and his function through the Ashram. Poverty, disease and ignorance are the worst of human ailments. And what can be a greater service than for anyone to plant one's body, mind and soul in the work of mitigating these tragic sights of human life. Sri Swami Chidanandaji is always beside himself whenever an opportunity of this kind presents itself even remotely. I am not thinking of repeating the many compassionate acts of service he has rendered to people, of which a lot has been written and with which everyone is familiar. give only one or two examples of such human deeds of a superhuman nature, about which I have heard with authenticity:

The Swamiji was travelling once in a taxi with two of his colleagues from the Ashram. It so happened that on the way they found someone lying on the road, badly injured all over the body. The taxi driver, of course, would

take no notice of it and rushed forward in his usual speed. But Sri Swamiji quickly observed the scene and asked the driver to stop the vehicle. They got down and on enquiry found that the man was injured due to some accident and was lying down helpless. Sri Swamiji was ready immediately to lift the patient into the vehicle so that he might be taken to the nearest hospital. But the driver would not allow it, for he feared that the police would regard him as the culprit and haul him up under the impression that his own vehicle might have been the cause of the accident. The driver was vehement and would not agree to any proposal of transporting the patient in his vehicle. What was the alternative to the Swamiji? He offered the driver the fare due to him and asked him to go his way. preparing himself with his two companions to lift the patient and go walking to the nearest hospital, whatever the distance! The incident needs no comment. The driver was touched to the core and consented to take the patient in the taxi. If humanity is above man's instinctive animalistic reactions, divinity is, indeed, above humanity.

His feelings for the leper patients have become too commonplace to need any iteration. The three well-known leper colonies in Brahmapuri, Laxmanjhula and Dhalwala have gained the status of places of living human beings sheerly due to the efforts of the Swamiji. The sight of poverty is gnawing, to see anyone suffering from a harrowing disease is heart-rending and to witness the stunting of the minds of budding youth by lack of education sheerly due to economic impoverishment is painful. Sri Swamiji has worked in many a direction to do something substantial, even till the utmost extent to which his arms could reach, in reducing the sting of these evils as far as his abilities would permit. We cannot say that the eyes of God would be oblivious of these noble though silent deeds of his, which have evoked prayers and blessings from the deepest recesses of hearts whose number we cannot easily count.

The unstinted observance and practice of the basic ethical canons of a religious life, known as the Yamas in

the Yoga system of Patanjali, or the Pancha-Shila in the terminology of Buddhism, especially Ahimsa or a nonhurting nature, Satya or a thorough-going truthfulness in behaviour, and Brahmacharya or an austere continence of the mind and the senses, was to Sri Swami Chidanandaji not merely a creed or a cult, a theory or a precept to be adored in its form, as an ideal to be pursued, but a reality of his life, a vital part of himself, in which he lived, moved and had his being. Hatred he had, if at all we can concede that a saint can hate anything, and it was hatred for untruthfulness and an unethicality of life. Love he had even early in life, and it was love for a moral life, a scintillating goodness which radiates peace around oneself and an inner strength which is superior to physical power or muscular force,—a genuineness and simplicity, a straightforwardness almost bordering on an overtrusting attitude towards others,-a feature which was often taken undue advantage of by several unscrupulous recipients of his kindness-and a shining character, whose light can be seen always beaming through his face.

Subsequently, Swamiji toured the length and breadth of India and also South Africa and Malaysia, purely with the holy intention to be of service to the devotees there and to the society in general, in those places. His talks, discourses and lectures were a welcome treat to everyone who listened to them, because his sermons came not from a premeditated intellectual region but from the realm of a spontaneous outpouring of his heart, his feeling, his love and affection and his kind and generous outlook and attitude towards all things. The speeches which delivered were not the neatly got-up make-shift productions of the academies but the forceful torrents of the fountain of a life-giving vitality and sustaining power which was the immediate need of the grief-torn minds of people in the world, who received his message with a longing comparable only to the hopeful looks of an anxious child towards its affectionate mother. For a second time, Sri Swami Chidanandaji Maharaj undertook an international tour for the purpose of explaining and elucidating to the

different audiences in various countries, the message of India's spiritual culture and, since the month of May 1968, he has veritably entered into the aspirations of many souls in parts of Africa, the United Kingdom, West Germany and many other European countries, apart from the tremendous influence he exerted then by his personal visits, lectures, Satsangas, prayer meetings and meditation sessions in the United States of America and in Canada.

The peculiar feature of the heart of Swamiji is that it is always eager to go out of itself and participate in the yearnings, aspirations, feelings and needs of other hearts everywhere, so that it cannot be said that he could find any physical rest at any time during the past many years after his taking over as the President of The Divine Life Society in the year 1963. It would also be pertinent to mention here that he is one of those rare souls who has successfully moved unscathed and uncontaminated through the colours and sounds and movements of a world of many a distraction through which he fearlessly toured and tirelessly worked to raise the despondent spirits of large masses of people and to instil hope and confidence in their hearts, to remove even their social tensions and solve their personal problems, and, above all, to give them spiritual comfort, to bless them with that power of understanding by which they would be able to walk on the path of the Higher Life, which, in the end, is the central Goal of the life of everyone.

The celebration of his sixtieth birthday anniversary,—Shashtyabdapurti—which is traditionally accepted as a hallmark in the life of a venerable person, is, to us all, an obvious occasion to pay our homage of gratitude to the great culture of India, that is Bharatavarsha, whose vital spirits pulsate through the veins of its saints and sages, a noble example in which spiritual race of people is Sri Swami Chidanandaji Maharaj. It is, in fact, a momentous opportunity for one to learn the art of surrendering one's personal self, with its individualistic approaches to everything, in a more impersonal atmosphere of the General

Culture of India as a whole, which has, in an indefatigable firmness, withstood the blasts of various historical changes of a complicated nature and remains still an inexhaustible reservoir of hope and strength to all mankind which, in its multifaceted vicissitudes, has yet retained a creditable reminiscence of its imperishable linkage with the Infinite, which it is even today maintaining as the rock-bottom of all its ideals and enterprises in any direction or any field of life, and towards which the universe is urging itself forward in order to establish itself in a state of immortal existence.

PUJYA SRI SWAMI CHIDANANDAJI MAHARAJ— A MINI-BIOGRAPHY

(Sri Swami Pranavananda, Malaysia)

THE completion of sixty years of mundane life or Shashtyabdapurti is regarded by itself as a rare achievement. It is customary for persons who have led a routine life to observe the occasion with some ceremonial function mainly as 'thanksgiving' to the Almighty, in which members of the family and friends participate. In the case of a person who has gone beyond the bounds of routine living to many people by acts useful and made his life of charity and humanitarian service, the observance Shashtyabdapurti takes the form of a festive function in which his family, friends, associates, colleagues and admirers join to felicitate him. But where a saintly personage who has dedicated himself entirely for the service of God, the Preceptor and humanity is concerned, the completion of a span of sixty years of life is a joyous and auspicious event to all his colleagues, disciples, devotees, followers, admirers and others who have benefited by his spiritual guidance and self-sacrificing services. We cannot simply regard the Sixtieth Birthday Anniversary of our saintly President, Revered Sri Swami Chidanandaji Maharaj as a customary celebration associated with his personality merely; it is an event of far greater significance to The Divine Life Society

and its numerous Branches and to thousands of people for whose physical, mental, moral, social and spiritual well-being Pujya Swamiji has rendered invaluable services during his global tours. Indeed, his Sixtieth Birthday Anniversary is an occasion for paying homage to the all-embracing traditional culture and spiritual magnificence of Bharatavarsha, towards the resuscitation of which Swamiji has ceaselessly been labouring for many years.

EARLY DAYS

The early life of Swami Chidanandaji is replete with outstanding traits of human virtue. Though Sridhar, as Swamiji was known in his Purvashram, was born in the lap of riches, he had no attraction for the comforts, pomp and glamour of a luxurious life; instead he was simple and humble. His mother, Sarojini Devi, was a veritable embodiment of the chaste ideals of Indian womanhood and her divine qualities of piety, love, compassion, generosity and sweet disposition had a profound influence upon Sridhar. During boyhood, he was greatly inspired by the stories of Ramayana, Mahabharata and Bhagayata and the lives of saints and Bhaktas. In youth, his special interest was in charity, and in service of the poor and the sick. He also had a natural inclination towards seclusion and contempla-Evidently, Sridhar came to this earth with a fund of spiritual Samskaras from his previous births!

At Loyola College, Sridhar had a brilliant scholastic career. His education in a Christian college was not without its significance. The ideals and teachings of Jesus the Christ, the Apostles and other Christian saints made a deep impression in Sridhar's heart to the extent that he was able to synthesise them with all that is best and noble in Hindu Culture. His innate breadth of vision enabled him to see Jesus in Krishna, not Jesus instead of Krishna! While at college, Sridhar was a regular visitor to the Ramakrishna Mutt. The Gospel of Sri Ramakrishna captured his searching mind; and the call for renunciation by Swami Vivekananda had an inordinate appeal to him. By this time Sridhar was in correspondence with Swami Siva-

nandaji Maharaj and had started to study his books one after another with rapt attention. Spiritual studies assumed relatively greater importance than school texts. He now emerged from the college with a Bachelor of Arts degree.

In June, 1939, Sridhar disappeared from home. A vigorous search was made by his father and relatives (his beloved mother passed away when he was ten years old), and he was found in a secluded Ashram near the Shrine at Tirupati. After some persuasion, he returned home. This short separation was preliminary to his final parting from all the worldly attachments!

IN THE ASHRAM

The divine call came in 1943. This was the time when a band of erudite young men in their twenties renounced their worldly fetters and dedicated themselves to the renowned Sage Swami Sivanandaji, in response to his clarion The foremost of them was Sridhar. When he joined the Ashram, he first took charge of the dispensary and his divine healing hand brought him great repute. He held no degree in medicine, but his highest diploma of 'Compassion' made him shine as a doctor of doctors! Later, knowing his intellectual heights. Gurudev switched him on to delivering lectures, writing articles and giving spiritual instructions to visiting seekers. In 1948, when the Yoga-Vedanta Forest Academy was inaugurated, Sridhar was elevated to be its Vice-Chancellor and also Professor Raja-Yoga. Towards the end of that year, when the responsible position of General Secretary was rendered vacant by the retirement of Sri Nijabodhaji, Gurudev nominated Sridhar as the successor, when he was still a lay disciple! It was on Guru-Purnima Day, 10th July, 1949, that Gurudev initiated Sridhar Rao into the holy order of Sannyasa and christened him "Swami Chidananda".

Pujya Swami Chidanandaji Maharaj will for ever be remembered as the pioneer in leprosy relief work in the Himalayas. Way back in 1943, when he came to the Ashram, he used to visit the leper colony in Rishikesh; the suffering of the lepers inspired him with a never-

ending compassion. He was permitted by Gurudev to treat the lepers at the Ashram dispensary and distribute free medicine to them. Through Sridhar's efforts, a Leprosy Welfare Association was formed for the first time in the district and he was elected its Chairman. A settlement for the lepers was created five miles up the mountains at a place called Brahmapuri. Suffice it, for our purpose, to say that among four European workers who later dedicated themselves to running two establishments in Rishikesh and Dehra Dun for the benefit of lepers, one is Simonetta, an Italian fashion-designer, who was moved by a lecture by Swami Chidanandaji Maharaj in the 1960s at Paris, followed him to India and dedicated herself to leper rehabilitation at Brahmapuri. Though Swamiji is now submerged in his spiritual mission, the welfare of the lepers still receives his occasional attention. He is God to the lepers.

During the epochal Indo-Ceylon tour of Sri Gurudev in 1950, Swami Chidanandaji Maharaj represented Gurudev where the latter was unable to go physically. His sincerity, simplicity and utter humility won the hearts of thousands of people. The Divine Life Movement gained momentum among political and social leaders and high-ranking Government officials.

In 1954, the 39th Birthday of Swami Chidanandaji Maharaj was celebrated at Shivanandanagar as directed by Gurudev. Several thrilling speeches were made on his life and work. In his inspiring address in reply, Swami Chidanandaji said: "You are all admiring a statue. The glory belongs to the sculptor! It is the wisdom and the genius of the sculptor that is visible in the statue. You forget all about the sculptor and go on saying all sorts of things about the statue! The sculptor is there in Sri Swami Sivanandaji Maharaj. The Divine Engineer of Swami Chidananda is Swami Sivananda. All glorification is due to those lotus feet!". These words of Swamiji speak volumes! On the same occasion, Gurudev Sivanandaji Maharaj awarded to Sri Swami Chidanandaji the sacred title of "Adhyatma-Jnana-Jyoti" in recognition of signal services rendered by

him in the field of spiritual uplift of mankind and in recognition of his firm devotion to truth, love and purity. On other occasions Gurudev referred to Swamiji and said. "He is the Koh-i-noor (crest-jewel) of the Mission". "Chidanandaji's lectures are the outpourings of his saintly heart, the revelations of his intuitive wisdom". "His lectures must be printed in letters of gold". Addressing the Ashramites, Sri Gurudev once said, "All of you should treat Swami Chidanandaji as your Guru. Even I revere him as my Guru. I have learnt countless lessons from him. I love him; I adore him; his knowledge is vast; his wisdom is inspired and intuitive. His good nature is unrivalled. His heart is very large and his kindness is unequalled. All of you should learn from him. Then only will you improve, develop and evolve". Such is Gurudev's high esteem and admiration for Swamiji Maharaj.

TRAVELS, TALKS AND WRITINGS

Swami Chidanandaji Maharaj had, in earlier years, travelled extensively within India and Ceylon and represented Gurudev in many Divine Life Conferences and other spiritual conventions. In 1959 Gurudev sent him abroad for the first time as his cultural ambassador and personal representative to radiate the message of Divine Life. his special Message to the people of America, Gurudev said: "I am sending to you my disciple-saint Swami Chidananda who will preach to you the ideals of Divine Life". For two and a half years, Swamiji toured the North and South Americas, England and Europe disseminating the ideals of Yoga and Vedanta and brought laurels to the Worshipful Master as the torch-bearer of his divine wisdom. Swamiji was hailed as the Great Yogi of India, very well fitted to interpret Yoga to the occidental mind. returned to India in 1962 and in response to many calls was on tour in the South. In June, 1963 he cancelled his visits in South India and returned to the Headquarters to seek permission from the Master to proceed to Kedarnath for seclusion and Tapasya. We see here the mysterious Hand of God in Swamiji's ultimate arrival at the Ashram when Gurudev fell ill and a few weeks later attained Mahasamadhi on 14th July, 1963.

Swami Chidanandaji's election as President of The Divine Life Society was a foregone conclusion. The Board of Trustees were unanimous in their decision that he should take the place of Gurudev as the Head of The Divine Life Society.

Among the books standing to the credit of Swamiji, the first is his biography of Gurudev Sivananda written a year after his joining the Ashram. Entitled 'Light Fountain', it bears eloquent testimony to his unsurpassable Guru-Bhakti. Then the big volume 'Yoga' contains a series of erudite and inspiring discourses delivered by Swamiji at the Yoga-Vedanta Forest Academy. To students of Yoga and Vedanta, this is a comprehensive hand-book. His illuminating lectures delivered during the 'Navaratri' in 1953 are embodied in the book 'God as Mother'. This is a masterly exposition. Swamiji's recent works are 'Path to Blessedness', 'A Guide to Noble Living' and 'Advice on Spiritual Living'. His articles, messages and news-letters are innumerable.

In 1966 Swami Chidanandaji Maharaj visited Malaysia mainly for the opening of the new Ashram building and the installation and consecration of the holy marble statue of Satgurudev Swami Sivanandaji Maharaj. This was a unique event in the history of the Divine Life Mission in Malaysia. Public receptions and prayer meetings were held in the Malaysian Capital. Swamiji also visited the Branches of the Society in all important towns where programmes were arranged. He created an unprecedented spiritual stirain the minds of people. After this tour, Swamiji visited Hongkong.

Swamiji was on tour again from May, 1968. He visited Africa, Europe, the United Kingdom, the North and South Americas, Australia, Indonesia, Malaysia and Ceylon and returned to the Headquarters at the end of 1970. This world-tour carried him to the climax of his spiritual and humanitarian service, in transforming the lives of millions

of people. The writer had the opportunity of being with Swamiji Maharaj during this tour at the Yoga World Brotherhood Convention held at the end of August, 1969 at the Sivananda Yoga-Vedanta Centre Headquarters at Val Morin in Canada (it was here that an array of seven disciples of Gurudev headed by Swami Chidanandaji appeared on the stage); then in New York; in Paris; at Aalst: then at Brussels at an International Yoga Conference held under the auspices of the Belgium Yoga Federation. witnessed how affectionately and reverentially Swami Chidanandaji Maharaj was greeted everywhere and how his elevating and soul-stirring messages were received by his audiences consisting of the highest dignitaries and the humblest folk. I came to know of his devotees in the West, who contact him over the telephone at long distances just to say 'hello' and hear him say a few words of solace and blessings! Swamiji's sincerity, simplicity and utter humility, and the magnetic force in his spontaneous utterances and, above all, his intuitive perception of human problems have captivated the hearts of seekers everywhere.

History repeats itself! Bhagavan Sri Ramakrishna Paramahamsa, the great Avatara of the 19th Century, had Swami Vivekananda as his illustrious disciple to carry his universal message to various parts of the world; they were both entirely responsible for the modern renaissance of the ancient Indian Culture. We can now safely state that Gurudev Swami Sivananda is the Avatara of the 20th Century and has spread the self-same culture in his inimitable way; and his chosen disciple, Swami Chidanandaji Maharaj, has disseminated on a world-wide basis, the ethical and spiritual idealism of India as propounded by the Worshipful Master. "What Vivekananda was to Sri Ramakrishna, Chidananda is to Gurudev Sivananda".

Swami Chidanandaji is a born saint, Yogi and philosopher. He is a worthy replica of Gurudev. He is an embodiment of love, service and renunciation; a Bhakta, Jnani, Nishkama Karma Yogi and a Raja Yogi; an adept in the Yoga of Synthesis; a linguist, an orator and a prolific writer. His Kirtan and Bhajan are soul-elevating. He has

a fine sense of humour. Within his lovable and delicate frame, Swamiji's appearance is the very image of Lord Buddha. Today Swamiji is not only the International President of The Divine Life Society, but is also one of the foremost living saints of India, a brilliant star in the spiritual firmament of India.

Let our earnest invocations to the Lord Almighty be that our venerable President, Pujya Swami Chidanandaji Maharaj, is blessed with radiant health and strength and a Vedic age to serve the Master's noble mission.

MY HOMAGE TO SWAMI CHIDANANDAJI

(Sri Swami Hridayananda)

At present when we are living in a world where the external values are rapidly changing and where most of the people do not have the understanding of the inner values, it has become extremely difficult for men to live a peaceful life in any country. There is confusion and chaos brought about by the lack of understanding of the real purpose of life.

We have advanced far in the realm of outer space, but very few have advanced in the realm of inner space. Unless one learns to explore into the inner space and thus behold the unity and unchangeability behind the multiplicity and the ever-changing phenomena of which this world is constituted, one cannot enjoy lasting peace. Unless we realise that each one of us is a part of the whole, and because of this fact we cannot isolate ourselves and live a selfish life, it is impossible to live in harmony with others. The foundation of our life must be universal love.

Our revered and beloved Gurudev Swami Sivanandaji Maharaj, through his invaluable teachings, has helped mankind to get over the man-made differences and thus realise their essential oneness. He has done everything possible to bridge the gulf between the religious life of the East and the West.

Following the footsteps of our Gurudev Swami Sivanandaji Maharaj, our Rev. Chidananda Swamiji Maharaj, one of the rarest flowers of Mother India, is casting the fragrance of his wisdom throughout India and in many parts of the world. He is continuously catering to the spiritual needs of the rich and the poor, the learned and the illiterate, of the East and the West. Accepting the whole world as a big Ashram, he is travelling all the time radiating Divine Love and Spiritual Bliss and distributing the treasure of his teachings to the four corners of the world.

He has become the beloved of innumerable people, because he has the capacity to quench the thirst of those who are thirsty for divine love and appeare the hunger of those who are hungry for spiritual food.

Being kind, gentle and loving, his heart has a place even for those who are considered as misfits and shunned by society.

The miserable plight of the lepers (Leper Bhagavans, he calls them) touched the compassionate heart of Swamiji and he has done and is still doing everything possible to alleviate their sufferings and better their lot.

My heart-felt prayer to the Lord is to bestow on Swamiji health, long life and strength to continue the noble service that he is rendering to humanity. On this auspicious occasion of his 61st birthday, I offer my loving and humble prostrations to Swamiji.

THE FAITHFUL APOSTLE OF YOGA-VEDANTA

(Sri Kavi-Yogi Shuddhananda Bharatiar)

The large-hearted Sivananda during his last days listened to a melodious rendering of my magnum opus "The Bharata Shakti Maha-Kavyam", the grand Epic of Superman. He gave it a brilliant preface, and remarked: "Bharata Shakti is the richest legacy you are leaving to humanity. You must translate it into English". "Yes, I am preparing an English version of it and part of it was approved by Sri Aurobindo." "Bring it out soon..." said Swamiji.

"If God wills" I said, and demanded of him, "Swamiji, please tell me the immortal legacy that you would bequeath to humanity besides your books and buildings. Is it The Divine Life Society? Or is it the holy assembly of Sannyasins that you have trained?". Swamiji was serious for a few minutes. He saw his works piled before him. He heard the press working. Prayers were flowing from the temple. Shivananda Nagar, cradled in the music of the Ganga, was busy with multifarious activities...But all these could outlive him only if there was a dynamic follower who could take up the onerous responsibility after him. Sivananda opened his mind after deep thought. "Of course, Chidananda -He is the living legacy I leave behind me to carry on, after me, the mission of Divine Life." But at that time Chidananda, Venkatesananda and others were not in the "He is coming soon" said the Master. He did come; but his spirit of renunciation and God-love prevented him from undertaking any responsibility that would bind him down to worldly occupations.

He was resolved to go to Kedarnath for intense Tapasya. "I go" said he to the Master. The Master looked deep into his eyes and spoke seriously, "Chidananda, look here, it is for you that I have developed Shivanandanagar and you say now that you will leave all these and go away". This stunning remark transformed the mind of the faithful disciple. "Let Thy Will be done" said he and remained by the side of the Master and the Master's Soul entered into him and led him from victory to victory in his life dedicated to Divine Life. After the Mahasamadhi of Gurudev, Chidananda was elected President of The Divine Life Society by common consent.

THE FAITHFUL APOSTLE

The faithful apostle carried on the work of the Master victoriously from country to country, conference to conference. He spread the message of Yoga-Vedanta from home to home, soul to soul. He has enriched The Divine Life Society and brought it universal recognition.

I have presided over many conferences of The Divine Life Society and addressed more than thirty of them. I observe with wonder the enthusiasm of the public increasing more and more. The Divine Life Conferences serve as free public education and spontaneous spiritual-culture training.

I have travelled all over the world five times and wherever I went, I came by the books and pictures of Swami Sivananda and Chidananda, and friends who admired The vision and mission of Master Sivaand adored them. nanda have been amply fulfilled by Mahatma Chidananda. If at all the world knows something about Hindu Sanatana Dharma today the credit goes to The Divine Life Society; from Brahmajnana to bazar drugs, from how to realise the Self to how to enrich oneself, a plethora of knowledge and practical wisdom has been scattered all over the world by The Divine Life Society under the unostentatious leadership of Swami Chidanandaji. Sivananda's disciples are the apostles of Yoga-Vedanta in every corner of the universe. Just like Asoka who sent abroad the missionaries of Buddhism, Sivananda blessed and sent his order of Sannyasins East and West, North and South, which he united in the vast horizon of his universal evangel.

Thus Sivananda is everywhere today and Chidananda is adored as the unique apostle and torch-bearer of Divine Life.

The conferences organised so fruitfully by Chidananda have created a spiritual stir and transformation, a Visva Rupantara. We are prompted to adore him as a Messaih of mass awakening. In conferences, he is the master-speaker and we serve as a parenthesis. He assimilates the thoughts of well-chosen saints that address the conference and delivers the message of his heart which is the throne of Gurudev Sivananda. Every Divine Life conference is a transforming force, a collective Sadhana, a la fois of Karma, Bhakti, Jnana, Hatha, Raja and Mantra Sadhanas. I am thankful to Swamiji for having given me the opportunity of addressing these conferences. Long live this messenger

of spiritual culture! We give a vernal greeting to his 61st birthday and we wish to reverse the number and see him in the blooming health and vigour of eternal sixteen. Let the harp of his life feast us with entrancing rhythms of divine rhapsodies.

BEAMING SMILE

His face beams with the beauty of his heart and his heart shines with the love and light of his soul. His smile goes for miles and miles radiating peace and bliss.

For thirty-two years his life was a sincere dedication to the service of Sivananda. Dropping down his personality the impersonal Sivananda disappeared into the unknown beyond; but his spirit, his inner genius lives in the heart of Chidananda and fulfils in full today, in the actual life of humanity, what he wrote for humanity for so many decades. Sivananda chalked out the Gospel of divine existence and Chidananda sparks it out. Sivananda left a gap in the spiritual world and we are now glad that Mahatma Chidanandaji has nobly filled it. The spirit of the Master impels his heart and brain to dynamic world-wide Divine Life service. It equally impels other chosen instruments of the Master all over the world.

Shankara calls upon humanity to remember the Sivahood of souls beyond all mental notions of caste, creed, clime and language. The mission of Sivananda is equally universal, a cosmic-conscious mission. Now let us have a peep into the Divine Life mission of these great souls. What Vivekananda did after the passing away of Ramakrishna, Chidananda does after the Mahasamadhi of Sivananda.

"Ye children of immortality, ye divinities on earth, come up, o! lions!" called Vivekananda, "You are souls blessed and eternal. God is the sum total of souls". In the same breath Chidananda declares, "Blessed immortal Atman, you are divine. It is your duty to realise the divinity within yourself and express in every-day life your divine nature". Chidananda is a paragon of sainthood, a pure divine

cosmic-soul, a practical idealist, a supreme exemplar of Yoga-Vedanta. Let us now study Yoga-Vedanta in tune with the Time Spirit.

MARCH OF THE TIMES

Life is a rustling march of battling forces of good The forces of the Spirit and matter (Purusha and bad. and Prakriti) are opposing each other. Science is the material force of Nature. Yoga is the religious force of the Spirit. Science has advanced in nuclear dynamics and space technology. From Newton to Compton a series of discoveries of the laws of Nature has resulted today in atomic fission and fusion. Uranium thunders and ICBM onslaughts are threatening material creations with a colossal tragedy. Even the much vaunted space flight of cosmonauts is a prelude to space-fights endangering poor earth with blasts from the blue. I have seen the atom-bombed Hiroshima twice and the hideous sight of victims yet in hospitals. It is more frightful than earthquakes. The construction of years was laid to waste in a minute. What can man do beyond seismological recording of tremors? Man can measure but not change the pressure of invincible Nature. He is at a loss to reform and transform himself: see his politics verging towards perdition. See his family life resulting in scaring overpopulation and puny progenies unfit to stand the struggle for existence. Look around our schools. Education sleeps behind closed doors. Language problems stage ravaging wars. Behold the fanatic fits in the name of religion—which is always a divided house. Whither India? Whither humanity? A Saviour Force is the urgent need of today. The force is ready to manifest. The instrument must be prepared for reception by a transformation from within. This inner transformation is otherwise called Yoga. Saints today must train dynamic Yogins.

Scientists have made experiments in laboratories and revealed life-expanding truths. Our saints from their heart's cave have brought out psychic truths and forces for the spiritual rebirth of humanity. Scientists have dis-

covered atomic forces and saints Atmic forces. Scientists have enthused astronauts and our Yogins have created Atmonauts. A Yogin's cosmic force is more powerful than the force generated from a plutonium plant. The cosmic consciousness of real Yogins can radiate to far off lands and transform minds. A Yogin sitting in his cave self-immersed can open the heart of thousands to self-awareness. He can bring about ecological and environmental changes for the better. If a thousand Yogins are united in inner communion with God, we can avert the thermonuclear holocaust threatening humanity today. This psychic work in the inner laboratory is called Yoga-Sadhana.

The world is like a space boat manned by a mysterious cosmonaut. We are a limited crew. The crew must obey the captain. The captain shall lead us to higher planes of peace and bliss if we surrender our ego to Him. You all know the story in the Kenopanishad where Indra, Vavu and Agni could not shake an atom of the Divine Spark. Uma, the Cosmic Force, reveals at last the might of the Supreme Divine who is the thinker in the brain and seer in the eyes and actor in the nerves. The silent Yogin with the Divine Spark aglow within, can redeem the human world from fear, ignorance, slavery and suffering. The rapacity of scientific war-mongers can be changed by the capacity of a self-gathered Yogin, established in untrammelled peace and inner harmony. I call upon you all to practise Yoga for the good of yourselves and the world. Come out of your narrow sectarian barricades and group prejudices and walled creeds and dogmatic forts. Follow the Divine Life.

Accept one God in the Self and lead humanity to live under His heavenly canopy as one family, knowing one another as the equal soul, loving and serving one another, and doing what is good for the world. O saints and Yogins, do not create new religions in your names. Lead mankind to God. Descend from your palanquins and pontific heights and condescend to bring the Gospel of the Soul to the common-all. See how the Christian Fathers are Serving, humanity; see how the Buddhist Bikhus are

spreading their religion. See the faith of the Mullas for their religion. Our religion is losing ground—a religion which can very well provide a universal code of life. Christ came, Buddha came, Rasul came and Gandhi came; but the world is all the same. Why? Because group mentalities and personality cults, pontiffs and Pitams are standing between God and man and creating opposing camps. Religion hates religion; sect decries sect; Mathams hate Mathams. Man has become a slave to his narrow groove and an enemy of the brother man. This chapter of the divided mentality must end now and we must open a new page of harmony in our universal relationship.

Let us cultivate purity in thought, word and deed, unity by inner communion and let us cultivate love of God by cultivating pure love for mankind animated by compassion. Let us cultivate a good heart and blessed thoughts to counteract the poisonous effect of Asuric forces in the world.

Rest in God; trust in Truth; then you need not be afraid of atomic blasts. Rama is greater than bomb. O, they waste millions of hard-earned money in making nuclear weapons! O saints and Yogins of India, heap your Atmic balms by Japa and meditation. Crores of Ramanama can counteract atom bombs. Be near God by inner communion. You need not fear man and his scandalous betrayal. Take shelter at the feet of God. His Grace shall protect you through thick and thin. Man's vanity and self-willed arrogance take so many attractive shapes to divide soul from soul and souls from God. Yoga tries to unite all souls in God. Vedanta helps to realise God in the Soul.

YOGA-VEDANTA

Ordinary life is tied to the senses and the mind. It rambles in the forest of lust, greed and envy and suffers the slings and arrows of the obdurate Maya. To bring this life back to the natural home of the inner man and yoke the mind to the soul and the soul to God is Yoga. Vedanta is to realise that Self-God in us by silent con-

templation and reflection. Vedanta begins where Yoga ends. Vedanta is beyond sectarian religions and personality cults which divine mankind out of recognition.

Divine Life is a polarity of Yoga-Vedanta. It is real Hinduism, verily INDOISM, introspection and Self-realisation. Yoga leads you step by step like a motherly nurse to the portals of the Self which is God in man. Moral purity, devotion to God, steady pose, breath-control, ingathering and fixing the mind and Self-finding are disciplines in Yoga. Vedanta begins with the enquiry "Who am I? Koham?" and ends with the answer 'I am I, the Self. Soham". Self is the Divine in man. To be Selfconscious is the living symbol of inner realisation. It is to live in the Truth and be the Truth or Sat and know the non-self as Asat. Yoga liberates the mind from the illusion of phenomenon; Vedanta establishes the mind in the Noumenon, and says "I am That". One is the means and the other is the end. Yoga is like the bees that seek flowers for honey. Vedanta is like the bee that settles in the heart of the flower and enjoys the honey of Self-bliss. Yoga-Vedanta is a perfect synthesis of life in the purity, unity and divinity of Self-identity with the God-in-man. It raises the human life to the hierarchy of freedom from all bondages. It establishes man in his natural state of Self-knowledge and Self-bliss. Yoga prepares you for the examination and Vedanta answers the question of life.

Yoga-Vedanta is the present term of Universal Religion. Just as pitch-blend yields radium and uranium yields atomic energy by a series of mechanical processes, the mind of moods and modes reveals the psychic Spirit by a series of patient inner works. The body and the nerves are trained by Asanas and Pranayamas. The mind is conquered by meditation. Egoism is removed by surrender and service. The heart is opened by psychic devotion. Concentration is cultivated by Japa. Take any practice and do it like a painter who lives at the point of his brush. The Divine Current manifests itself in any heart that is pure and prepared. Take to any known line; Man, the unknown, shall reveal himself.

Meditation is the fulcrum of Yoga and inner reflection the central point of Vedanta. Pure life and disciplined living, a strong body and a clear mind are needed for meditation and concentration. The sixfold virtues of Sama (mind-control), Dama (sense-control), Uparati (cessation from attachments), Titiksha (endurance of heat and cold. pain and pleasure, blame and fame etc.), Sraddha (faith and sincerity) and Samadhana (constant effort to get inner equilibrium) lead one to self-reflection. Then one knows what is right and what is wrong, what is lasting and what is evanescent. He then attaches himself to the Eternal Then he is liberated and he feels the bliss Truth in all. spiritual freedom and attains the real Svarajya and Samrajya. Self-finding is the crown of Yoga and Selfbeing the aim of Vedanta. Purity, unity and divinity are the threefold Sadhanas towards the attainment of GOD-HOOD which is the goal of all religions, Yogas and philosophies.

Yoga-Vedanta is for all nations, for all humanity. Leave off all the apparent differences and come together, walk together, think together and realise together and live an equal divinised life to serve, love, meditate, realise and enjoy cosmic bliss. This is the vision and mission of Yoga-Vedanta promulgated by The Divine Life Society under the sage-guidance of our beloved Swamiji. Prosper all under its banner.

INCARNATE COMPASSION AND RENUNCIATION

(Sri Swami Venkatesananda)

SWAMI Chidananda was born sixty years ago of very wealthy parents in South India. His father was a very big landlord; but he is today the lord of people in many lands. He was born in a palace; he dwells in the hearts of millions today, though he has no brick and mortar home to call his own!

As a young boy, he listened to religious spiritual stories which Anantayya, a friend of his grandfather, used to

narrate. These stories carved in the young heart a spiritual ideal. "I must also do Tapas, become a Rishi and have a vision of the Lord" the young man prayed. The Lord heard the prayer and prepared for its fulfilment.

He had and has a distinct and great role to play in the world of today. He is India's spiritual ambassador. He is the latest member of the oriental trinity that has illumined the occidental horizon, the other two being Swami Vivekananda and Dr. S. Radhakrishnan. He is embodied ecumenism, the Hindu-Christian dialogue. Hence, the Lord led the young Hindu to the Christian Loyola College in Madras from where he graduated in 1938.

In common with Gurudev Sivananda, Swami Chidananda was born with an insatiable zeal to serve the sick and the suffering. Service to lepers became his ideal. He would build them huts on the vast lawns of his home and look after them as though they were deities. The purification of heart that such service effected soon led him to the lotus feet of Gurudev Sivananda whose Ashram he joined in 1943. Even in the Ashram he continued service of the sick and suffering. He was the Ashram's 'deputy Guru', an ideal for the Sannyasins to emulate, a professor of the Yoga-Vedanta Forest Academy, the very heart and soul of The Divine Life Society which Gurudev had established in 1936.

Gurudev admired his divine compassion. Gurudev pointed out that knowledge of the Gita and the Upanishads flowed within the compassionate heart of Swami Chidananda. Gurudev exalted him above all his disciples, Gurudev recognised his own image in Swami Chidananda. No function or celebration in the Ashram was complete without Swami Chidananda's discourse. I used to take notes of many of these discourses and got them published in the sumptuous volume 'Yoga' which is a treasure for all spiritual aspirants. From 1948 till today he has guided the destinies of the Ashram, the Society and the spiritual aspirants resident there and others all over the world. He has been The Divine Life Society's General Secretary from

1948 until in 1963 he succeeded the great Master, Gurudev Sivananda.

Among the countless divine qualities that find their abode in the person of His Holiness Sri Swami Chidanandaji Maharaj, perhaps the most unique are the blazing fire of renunciation and the equally warm quality of compassion. The spirit of renunciation did not stop in his case on the date he renounced the world (which means, his family and fortune) but the spirit of renunciation is natural to him, it is a daily and hourly fact of his life. Therefore he is totally free, unattached and untainted. He has toured round the world a number of times; he is worshipped by thousands and thousands all over the world; yet, he shines as a Mahatyagi, completely independent of all.

But he is not 'aloof'. He has demonstrated in his own life that the spirit of renunciation need not, does not and should not result in cool indifference or aloofness; on the contrary the spirit of renunciation becomes meaningless if compassion does not arise as the very radiance of that spirit.

The fire that burns all worldliness at once spreads the warmth of compassion all round and it also illumines the path of mankind. That is surely what we see today in Sri Swami Chidanandaji Maharaj. It is because he is such a blazing fire of renunciation that there is such a warmth of compassion which is experienced by everyone who has his Darshan, and the light that radiates from him illumines the path of millions all over the world. This light is so powerful and life-transforming that it distinguishes those who have been illumined by it—in them, too, the spirit of renunciation is kindled and in their heart, too, compassion has taken its abode.

He indeed is a great benefactor of humanity who thus transforms the lives of everyone that comes into contact with him.

May this light of renunciation and compassion shine for ever.

(Acknowledgement: The first five paragraphs of this article are taken from a write-up by the author in 'Advance', Mauritius, dated 22nd March, 1968.)

AN EMBLEM OF TRUE CULTURE

(Sri Swami Satchidananda, New York)

In the Hindu tradition, Truth is believed to be one and universal, expressed at the same time through endless names and forms. The Self is affirmed to be non-dual, yet simultaneously manifesting as multi-form and multi-dimensional. The objective of life is believed to be always the same, that is, union with the unchanging and eternal, but the ways leading to the fulfilment of this end are many.

This non-dualistic concept has produced an admirable spirit of understanding and tolerance in the vastness of Indian thought. All world religions are accepted and respected as different paths of approach to the common goal, that is, integration with the Ultimate Reality. Therefore, the concept of Yoga, or union with the very roots of existence, is a central point in Indian culture. All philosophical tendencies spring from it, all social and political ideologies and movements have to contend with it, all religious beliefs are directed to it. It is, and has been, since time immemorial, the source of all significant movements in the social, philosophical and religious fields in the country.

Consequently, unity in diversity is the main characteristic of Indian culture. Like the sun rising in the east giving out infinite rays of light to all corners of the world, so Mother India spreads her all-embracing message of tolerance and understanding, not only within her own boundaries but to the whole globe, and she does so through illustrious and noble sons, who from time to time shine forth, exemplifying the spiritual ideal by harmoniously blending, in their own lives, the highest values of the traditional East and the modern West. To mention them all would be impossible, but just as an example, I would like to point out a few leading personalities of modern India who have re-

affirmed these positive and dynamic ideals in their own lives.

One such personality would be the hero of India's national freedom, the well-known and universally admired Mahatma Gandhi, who expressed through his personal experiences, struggles and victories, two great universal concepts of Hindu ethics, viz., non-violence and truth. Through him, India has influenced millions throughout the world and is continuing to do so as time goes by.

Sri Ramakrishna Paramahamsa is another remarkable example. Through his teaching and personal life, he not only proclaimed but also proved the essential unity of all the world religions. His disciple Swami Vivekananda was the powerhouse of his message, the vehicle and thundering voice through which his master's realisation was to spread in the West, opening new and vast horizons in the hearts of many.

A star shining among such personalities is our own revered Gurudev Sri Swami Sivananda Saraswati. In him all beliefs, all traditions, and all practices, were synthesised in one enormous monument of joy. He was a living example of love in action. The following poem expresses, in his own words, the essence of his life and creed:

"One Soul abides in all, There is one humanity, There is one brotherhood. None is high, none is low, All are equal. There is only one caste, The caste of humanity. There is only one religion, The religion of love. There is only one commandment. The commandment of truth. There is only one law, The law of cause and effect. There is only one God, The omnipresent omniscient Lord. There is only one language. The language of the heart."

Swami Sivanandaji lived every one of the above concepts from day to day, throughout the years, without ever moving from his Ashram in Rishikesh. There, like a vehicle of living truth, his force was felt emanating, either from the privacy of his Kutir, or from the divine vitality conveyed by his presence while surrounded by his disciples, friends and devotees, who like bees towards the honey, flocked from all over the world to imbibe the intoxicating sweetness of his nectar.

On Guru Purnima Day, July 10, 1949, His Holiness Swami Sivananda initiated into the holy order of Sannyasa one who, as his spiritual son, was to actively carry on his work in India, and from India, was to spread it like a messenger of the ancient gods throughout the rest of the modern world. It is to this free and glorious spirit I am happily paying homage today, through these simple words.

I say spirit because Swami Chidanandaji Maharaj is not functioning in this world as Sridhar Rao the man, born in South India September 24, 1916. By the aspiration of his soul and the nature of his ideal, he has risen above all differences possibly conceived by the mind, and all limitations possibly established by the body. As a brother monk I am moved—and I dare say even proud—whenever our paths cross and I behold his beloved figure like a shadow of Light, with no consciousness of material boundaries, serving, loving, moving everywhere, shedding that light on all without discrimination: the very embodiment of the Indian ideal.

Through his living experience, he has blended the glorious Christian truths with the ancient ones expressed in the Indian scriptures, thus demonstrating that all is one. An example of this living synthesis is the fact that when he tours in the West, garbed in the ochre robes characteristic of the traditional Swami order, many hearts respond to him, because of his humility and universal love for all living things, as to a modern St. Francis of Assisi.

As a direct successor of His Holiness Swami Sivananda, and as an exemplary son of India, Swami Chidanandaji

stands out as an emblem of towering renunciation and true culture in the eyes of all who cross his path, because he indeed speaks one universal language, that of the heart, adores only one God, the omnipresent omniscient One, follows only one commandment, the commandment of truth, worships in one religion only, the religion of love. May the Universal Spirit, the one source of all, continue to bless him with divine life and energy so that throughout the entire world, humanity may enjoy the benefits of this inspiring and glorious Eastern Rising Sun.

This is my sincere wish.

SWAMI CHIDANANDAJI

(Sri Swami Shivapremananda, London)

On the occasion of the sixtieth birthday of Sri Swami Chidanandaji Maharaj it is my privilege to wish him all the divine blessings. I came to know him thirty years ago when I joined the Sivanandashram in Rishikesh. He was then already a highly respected assistant to Sri Swami Sivanandaji Maharaj. So many of us had the good fortune to serve under the Master for so many years, and our early life was formed under his remarkable guidance. Even thirty years ago, Sri Sridhar Raoji—as Swami Chidanandaji was then known—gave an example of what a spiritual aspirant should be. His devotion to Sadhana was inspiring and dedication to service, specially of the needy, exemplary.

Even as early as 1950, when a few of us travelled with the Master throughout the Indian sub-continent for two months, Swami Chidanandaji inspired many audiences through spiritual teachings whenever Swami Sivanandaji wanted him to be a stand-in. Since 1959, when Swami Chidanandaji came to the West for the first time to propagate the sacred teachings of India for more than two years, his role in their revival and re-interpretation has been, both in the land of his birth and abroad, most extraordinary and extensive.

Although I have been away from India since fourteen years, I am continuously impressed by Swami Chidanandaji's untiring lecture tours all over India and in the West, in the service of spiritual ideals. Few indeed have done more for the religious good of his country than Swamiji. indeed are equal to him in devotion to God. Under his guidance The Divine Life Society and the Sivanandashram have prospered more than ever. In March 1975, when I visited my Ashram after a lapse of seven years, I could barely recognise it, for it had developed rapidly not only materially but also in its scope of spiritual Swamiji's loving kindness and attention had not diminished a bit through the years. His concern for those who come to him remains exceptional. He has indeed proved himself to be a worthy successor to Swami Sivanandaji in spiritual leadership and in keeping alive his love and concern for the people.

THE KOHINOOR OF THE DIVINE LIFE SOCIETY

(Sri Swami Vivekananda)

EVER since the dawn of history, the essence of Indian culture, the glory of India, has been *spirituality*—and the true genius of India has found expression in *spiritual* life. Real India has been revealed in the lives of holy saints and sages, the Rishis who embody spirituality in its finest form. Sannyasins form, as it were, the back-bone of spirituality and they are real rebels against materialism and its negative influences.

Swami Vivekananda, rebelling against the old narrow religious traditions, chalked out the path of service of the suffering millions as the true worship of God. He said, "Meditation must fructify into action; and service is divine love in action". He set up the Ramakrishna Mission for the work of healing the wounds of suffering humanity. Gokhale set up the Servants of India Society; Lala Lajpatrai the Servants of People Society; Mahatma Gandhi the Hari-

jan Sevak Sangh and Acharya Vinoba Bhave the Sarvodaya Samai.

Mahatma Gandhi, as is well-known, rebelled against the evil of caste and untouchability. The roles of Lokamanya Tilak, Lala Lajpatrai, Subash Chandra Bose and Jawaharlal Nehru, as arch-rebels and fighters against an oppressive, exploitative order, are too well-known; their contributions as constructive nation-builders need no special mention. Sri Aurobindo, starting as a political revolutionary, ended as an apostle of 'Integral Yoga' for the making of a new order of humanity.

Sri Swami Sivananda rebelled against the strong craze for the imitation of Western culture and re-affirmed the glorious worth of the ancient Hindu tradition. He proclaimed to the world that Jana Seva was Janardana Seva and started The Divine Life Society in 1936 to propagate the values of 'Divine Life'.

Sivananda's gospel of Divine Life attracted many devotees. Sadhakas from all over the world came running to Swamiji. Among them was Sri Sridhar Rao who surrendered himself at the feet of the Master in 1943.

Sri Ramakrishna Paramahamsa produced a fine disciple in Swami Vivekananda, Mahatma Gandhi produced a close follower in Vinoba Bhave and Guru Bhagavan Swami Sivanandaji Maharaj produced a holy saint (out of Sridhar Rao) in Swami Chidananda, who is now acclaimed and adored as the shining Kohinoor of The Divine Life Society.

It is the Grace of Swami Sivananda that helped the manifestation of the God-given gifts in Swami Chidananda which have blossomed and filled the world with their fragrance. Guru Bhagavan moulded him in his own form.

Lord Karttikeya is the Grace of Lord Siva embodied as the Divine Commander to lead the forces of light in the effort to overcome the power of darkness and godlessness. Likewise, Swami Chidananda, the embodiment of the Grace of Sivananda, has come to man the responsibility of The Divine Life Society, to defeat and destroy the dark forces of materialism that have engulfed the whole world.

His holy presence is a powerful protection and source of joy not only for the Ashram but also for the whole Sadhak-world. His saintly life enhances the spiritual glory of India. The names of Swami Sivananda and Swami Chidananda have become sources of inspiration and spiritual strength in every Indian home.

In ages past, there have appeared on the scene great prophets and incarnations of God, whenever there was the need to prevent a decline of righteousness. Lord Krishna, Lord Buddha, Lord Jesus, Lord Mahavir-so many of them appeared when Divine intervention was needed in the affairs of mankind. There is such a need now. But, times have changed. The world has shrunk considerably. The tempo of life has greatly accelerated. It is not, therefore, enough. today if His message is delivered on a battle-field, or on a Mount, or in a holy place, and allowed to take its own timeto spread far and wide. Simultaneously, all over the world, everybody should hear the word of God so that they may choose the right path. This has been made possible through the dynamic gospel of Divine Life given by Swami Sivananda who selected and trained, among others, the saintly Swami Chidananda to fulfil the mission.

The choice before humanity in the present day is either to awaken to its moral conscience and spiritualise itself alongside material progress or be destroyed by the genie of its own creation, the demon of extreme materialism. The foremost task of the hour is to awaken man to this naked fact. It is in this task that Swami Chidanandaji is tirelessly engaged ever since the days of Gurudev.

In November 1959 Swami Chidanandaji embarked on an extensive tour of America, having been deputed by Gurudev as his personal representative to broadcast the message of Divine Life. He returned in March 1962. In August 1963, after the Mahasamadhi of the Master, he was elected President of The Divine Life Society. Ever since, he has been striving hard to hold aloft the banner of renunciation, dedicated service, divine love and spiritual idealism, not only within the set-up of the widespread orga-

nisation of The Divine Life Society, but also in the hearts of countless people throughout the world, who seek his help and guidance.

The voice of Swami Chidananda, like the voice of his master Sivananda, echoes everywhere. Pearls of wisdom flow from his mouth. He pours out to humanity the inspiring words of Guru Bhagavan Sivananda: "There is only one caste, the caste of humanity; there is only one religion, the religion of love; there is only one commandment, the commandment of truthfulness; there is only one law, the law of cause and effect; there is only one God, the omnipotent, omnipresent and omniscient Lord; there is only one language, the language of heart or the language of silence". This message of Divine Life has thrilled humanity. People see Bhagavan Sivananda in Swami Chidananda. Serve, Love, Give, Purify, Meditate and Realise—the Gospel of Sivananda manifests itself in the daily life of Swami Chidananda. The light of Swami Chidananda's life is not just the light of his intellect. It rises from a deeper source and shines through the heart rather than the head. The secret of his personal magnetism lies in the utter simplicity of his nature, in his firm faith in God and man and in his own Guru and in his deep sense of service and sacrifice.

Always tending those that are sick in body, mind and soul, losing himself in totally dedicated work, with his heart overflowing with universal love, Swamiji's life is verily 'Divine Life' in every sense of the term. His life from early childhood upto the ripening years of sixty has been full of wisdom and Yoga—a practical illustration of the Gita way of life to all aspiring Sadhakas.

Through his illuminating books and inspiring lectures, Sri Swamiji is doing the greatest good to the world. In him the modern world has one of the most dynamic apostles of moral resurgence. In significant words the loving sage says "Knowledge and love of God are ultimately one. On the heights, Knowledge and Love meet each other, greet each other and see each other, in the Beauty—the One Beauty of the Beloved. Retire to a corner, and

meditate on this truth again and again—God alone is Real".

The saintly touch of sage Chidananda has healed many a broken heart and gladdened many a saddened soul. Like Buddha and Mahavir, like Kabir and Nanak, like all the saints and seers of India, Swamiji Maharaj feels himself at one with all creation—with men and animals, birds and beasts, plants and elements, stars and streams. His love embraces animate and inanimate beings. He rejoices in looking after the lepers in the neighbourhood personally. Through his undaunted and tireless service to the lepers, his fame has spread all over the world and he is adored as another St. Francis of Assisi. Swamiji loves the prayer of St. Francis and very often inspires the audience by repeating that prayer:

"Lord, make me an instrument of Your Peace! Where there is hatred, let me sow love; Where there is injury, pardon; Where there is discord, union; Where there is doubt, faith; Where there is despair, hope; Where there is darkness, light; and Where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born for Eternal Life. Amen."

Once in a myriad years doth appear in the garden of humanity a flower such as Sri Swamiji, a flower whose fragrance filleth the world from end to end. May the spiritual waves of illumination, the gospel and ideals of Divine Life, spread far and wide over the length and breadth of the globe through the efforts of His Holiness Sri Swami Chidanandaji Maharaj! May the truths of the culture of India, the spiritual history of India, the message of the Rishis of India overflow the world once again, as they have done more than once in the history of mankind.

I bow in homage to the saintly Swami Chidanandaji Maharaj and offer my Pushpanjali at his lotus feet on this glorious occasion of his Diamond Jubilee. I pray and invoke the Grace of Guru Bhagavan Sivanandaji Maharaj to bless His Holiness with radiant health, long life, and an unprecedented spiritual ministry. May my humble prostrations and salutations ever be at his lotus feet.

IN THE BHARATIYA TRADITION

(Sri N. Ananthanarayanan)

It was a sunny winter afternoon in the Barabati Stadium grounds in Cuttack. Enjoying that sunshine and moving about in colourful groups were thousands of eager and enthusiastic men, women and children—high and low, rich and poor, literate and illiterate. They had come there not to attend a circus or a fun fair nor to watch a game of cricket or football. The occasion which drew them in such large numbers was the All India Divine Life Conference and the centre of attraction was Swami Chidananda.

On the last day of the Conference, as the leading guests were gathered for a photograph, General Cariappa, who was seated next to Swamiji, leaned over and exclaimed, "I am amazed at the complete confidence and trust which these people repose in you!".

That comment gives us the measure of the man. Swami Chidananda, who like the soft and luminous Kartik moon, fully reflects that dazzling spiritual sun called Swami Sivananda, today commands the complete confidence and trust of a large number of spiritual seekers all over the world. His followers and admirers belong to the meek and lowly, as much as to the high and mighty.

It is common for people to go to the banker for funds, to the doctor for medicine, to the advocate for legal aid. But when they come to a saint, they come with all these and many more problems. The saint is a complete man, with ready access to God, and there is no problem—no matter what its colour, shape or size—that he cannot deal

with. And Chidananda, having risen above likes and dislikes, above the Raga-Dvesha currents that plague normal human relations in this world, always has a ready word of objective counsel, of fatherly advice to offer to whosoever may care to go to him for that guidance. Swamiji gives his sage advice not only to those who visit him at the Sivanandashram in Rishikesh, but himself goes out to people wherever they may be, as many times as they may need him. And that, despite his frail physical frame.

But then, was not Gandhiji a frail man too? And Ramana Maharshi? And Sri Sai Baba of Shirdi? What about that living saint Vinoba? Many of the true ascetics of Bharatavarsha have been frail without and powerful within. Their eyes have glowed with spiritual warmth and their faces have shone with spiritual radiance. People who live in God, who abide in the Spirit, are a class by themselves. Their physical frame may move in this world, but their essential being is yet apart from this world and far above this world.

The Great Ones always have their close disciples to carry on their mission. Jesus had his apostles who spread out east and west, north and south. Buddha's emissaries branched out to many countries. Ramakrishna Paramahamsa had his direct disciples who broadcast the message of their Master far and wide. Adi Shankara's four gems headed the four Ashrams guarding the spiritual integrity of India. It is a glorious tradition, this, where the disciple's tireless activity assumes a beautiful twofold character, that of paying tribute to the Guru and that of service to the God in man. In this glorious tradition, Swami Sivananda's peerless disciples have been carrying on the work of dissemination of spiritual knowledge (a service so dear to the heart of the great Guru) all around the globe. Perhaps the most luminous among these torch-bearers of the Divine Life movement is Swami Chidananda who makes himself personally available to thirsting souls everywhere.

India has always respected these God-men, these Gurus and disciples. Not only India, but the whole world respects

people who have spurned the world, who have risen above the world. The men of spiritual eminence, those who have gained complete mastery over themselves and thereby over others, are remembered long after great names in other walks of life are forgotten. Socrates and Confucius are remembered even today, because their teachings touch the fundamentals of life. Buddha's teachings and Jesus' Gospel will continue to guide people as long as the world lasts. In India itself, it is her saints and sages, her gods and goddesses, who keep the country together as a nation even today. Religion is the greatest single factor, the most powerful single force, of national integration in India. And in the outside world too, it is India's spirituality which has gained for her the respect of nations and thinking individuals everywhere.

Saints live to indicate, they typify, their lives typify the crucial role which God and religion should play in our lives. It is they who set the correct standards to function as guidelines to the masses. The lives of saints proclaim that we have come to this world to evolve spiritually in our journey home to Brahman-through practice of Bhakti, through service, through meditation. Even the portraits of saints inspire us. Mira with her Tanpura inspires Bhakti in us instantaneously; Guru Nanak, with closed eyes and Japa Mala in hand, gives us lessons in meditation, in practice of serenity. The picture of Adi Shankara with his four disciples speaks volumes to us about the glorious Gurukula system, the unique heritage of Bharatavarsha, where service and obedience were the watchwords of every disciple in relation to the Guru. Gaze at the portrait of Sai Baba, the Saint of Shirdi or at the simple picture of Rama Tirtha and you will know at once the meaning of detachment, the necessity for Vairagya. Or peep into the lustrous eyes of Swami Vivekananda and you will be filled with energy, zeal, patriotism and a fire for dynamic service. These saints and sages are the true sons and daughters of the soil. are the cream of Indian society. It is they who are the flowers of the cultural tree of Bharatavarsha, not its political

bosses, not its business tycoons, not its social elite, not its matinee idols, no, not even its intelligentsia.

People in India may or may not remember their dead emperors and poets and scientists and war heroes. But every Indian knows his Rama and Krishna and Siva. Every Indian knows his Mira and Kabir, his Tulsidas and Chaitanya and Tyagaraja. These saints have not only preached religion, but persuaded and helped people to live in tune with the Infinite and in peace with their neighbours by pointing out that God is one, that the Soul is the same everywhere.

What do we learn from all this? What do we learn from the lives of saints? First, by sincere Tapasya, each one of us should raise himself to the level of a saint. Second, each one of us should share his wisdom with his fellowmen in a spirit of worshipful, dedicated service. This is what all saints have done. They have struggled and risen. Then they have served and loved. And now we remember them. Remembering them, may we all strive to follow in their footsteps. May we rise above the world that we might serve the world effectively with detachment and dispassion. This is also the meaning of Swami Sivananda's famous dictum: Be good. Do good.

LIGHT OF DIVINE LIFE

(Sri N.C. Ghosh)

India that has to take vital and effective steps. It is only spiritually awakened Bharat that can spread the message of peace, unity, harmony and bliss. Broad-minded tolerance and knowledge of Yoga-Vedanta are India's great contribution to the world and this unique Adhyatma Vidya or spiritual knowledge has made India well-known and respected

in foreign countries. Had it not been for this special reason, India's humble spiritual ambassadors would not have been so warmly received in the West, and their soulstirring speeches of wisdom would not have been listened to with such rapt attention for application in the work-aday world and society.

Pujya Sri Swami Chidanandaji Maharaj, President of The Divine Life Society, is a genuine product of the cultural heritage of India. Among the modern saints and thinkers who have purified and enriched Hindu religion and philosophy, he occupies a distinguished place. The genuine humility that characterises his behaviour, the enthusiasm for selfless service with which he is bubbling, the peace and bliss that radiate from him, and above all, his hard work in all directions for a resuscitation of the glorious ideals of Divine Life in the world, give us a new outlook upon spiritual life and Sadhana.

One cannot grow overnight; I have had the pleasure and privilege to see him grow steadily under the careful and loving guidance of a Brahma Srotriya Brahma Nishtha Guru, who had no hesitation to delegate his powers to his foremost disciple and Swami Chidanandaji truly fulfilled the expectations of his Master. If Gurudev is the soul of The Divine Life Society, Chidanandaji is the life of the institution. Swamiji has often said, "It is a great honour for a Society to have such a great saint as its Secretary". When Gurudev Sivananda gave up his mortal coil in July, 1963, the mantle of the illustrious Guru fell on Swami Chidanandaji who has since been admirably keeping the Divine Flag flying, adding new feathers to its cap of glory.

By virtue of his austere and holy personal life and unique achievement both at home and abroad, Swami Chidanandaji has earned universal esteem and endeared himself to one and all who had the privilege of coming in contact with him. Last year as well as in 1956 he presided over the All-India Divine Life Conferences in Calcutta and guided their deliberations in the most successful manner.

He knows no rest. Much of the expansion and popularity of the Divine Life Mission of Swami Sivananda owes its success and grandeur to his herculean activity.

The central fact of man's being is his divinity. This is the bold declaration of the ancient Upanishadic seers. Ringing through the corridors of time, their voice proclaims to us boldly:

"Oh man, thou art essentially divine; Godliness is inherent in you; you are not of this earth, earthy; you are the spirit, full of the effulgence of the light of Satchidananda; that is your supreme source, your innermost substance and glorious ultimate goal".

To become aware of your true nature and ever to live in that awareness of your divinity is to live the religion of Bharatavarsha.

That the dynamism of the spiritualised life is perfectly in accord and is consistent with the ever-present, eternal, pure Consciousness-Bliss Absolute of the divine indwelling Atman is the teaching, indeed, of the Gospel of Divine Life; and only when this is realised full-well and only when all life comes to be firmly re-established on this sure basis of spiritual values can real peace and lasting happiness be found and enjoyed. India needs this reawakening very much today; dissemination of this spiritual knowledge is the only means of achieving this reawakening. Now it is up to a great saint like Sri Swami Chidanandaji Maharaj to show the thought-leaders of the world the way to light, peace and bliss.

According to our tradition, the completion of sixty years of one's life is regarded as an achievement by itself. In the case of Revered Sri Swami Chidanandaji Maharaj, this achievement has a greater significance still, since it is not merely a completion of sixty years of life on earth but of what we should call a consummation of a blend of spiritual quest, spiritual attainment and spiritual service, a fact

which has been commanding universal admiration for many years past.

As the blessed heir to India's cultural heritage, Swamiji has made his life an effulgent radiance of Bharatavarsha's shining ideals of renunciation and service, has made himself the living embodiment of our Dharma and personified in himself the sublime principles of Paropakara and of supreme Atma-Jnana.

Unlike ordinary birthday anniversaries which are usually celebrated by friends, colleagues and admirers as a kind of festive invocation and function centred round the particular person concerned, the celebration of Swami Chidananda's birthday is really paying homage to that great all-embracing culture and spiritual magnificence of Bharatavarsha for the revival of which the Swamiji, as a fitting successor to the great Master, has striven hard through the past so many years. He has been working to hold aloft the banner of renunciation, dedicated service, love of humanity and spiritual idealism not only within the set-up of the widespread organisation of the Society, but also in the hearts of countless seekers throughout the world, who were all too eager to seek his advice, help and guidance. Through the noble example of his austere and holy personal life radiating peace and bliss, as well as by his world tours and frequent tours within this country, the Swamiji has, in spite of considerable strain on his health, scattered broadcast the seeds of true culture, spirituality and the spirit of self-effacement in all action, thus planting the art of divine living in the minds of thousands of people, which has evoked a deep sense of gratefulness to him in all quarters.

On this memorable occasion of Swamiji's Diamond Jubilee, we offer prayers to the all-merciful, all-bountiful Lord of the universe to grant him a long lease of life so that for many more years he may go on triumphantly instilling into the mind of the people of the earth his worshipful Master's teachings and messages.

A GLIMPSE AT HIS HOLINESS

(Gen. K.M. Cariappa, Retd.)

It is the good fortune of us all, the devotees of the late Gurudev His Holiness Sivananda Maharaj, that towards the end of 1948 he nominated our present Guru His Holiness Sri Swami Chidanandaji as the General Secretary of The Divine Life Society. Perhaps it was a direction from God that our Gurudev should nominate a person like His Holiness Swami Chidananda to carry on the torch of divine service to mankind after the Gurudev had left this world.

On Guru Purnima Day on 10th July 1949, His Holiness Swami Sivanandaji initiated Sridhar Rao, who was born in Mangalore on 24 September 1916, into the holy order of Sannyasa as Swami Chidananda. A more fitting name than this could not have been given to him, because he is the embodiment of the great universal belief that Pure Consciousness gives mankind real happiness.

It was in August 1963 that he succeeded our Great Master His Holiness Sri Swami Sivanandaji as President of The Divine Life Society which combined the Chancellorship of the Yoga Vedanta Forest Academy in Rishikesh.

All these years he has endeared himself to every class of people all the world over by his exemplary life of a very big-hearted Sannyasin radiating the message of Divine Life in the New World. He has been a spiritual magnet working ceaselessly for the revival and everlasting keeping up of the glorious ideals of Divine Life.

He has liberally and effectively spread the Divine Gospel preached by his great Master, travelling extensively to various parts of the world, where thousands of people were given his guidance to implement the wise teachings of the great Gurudev.

When I first met him a few years ago, I was instinctively drawn to him because of the disarming, charming and endearing ways of his affections and of his sincerity in his

utterances in respect of the well-being of mankind. He is the personification of everything good, goodness as prescribed by our Gurudev. The gentility of his ways of saying and doing things at all times is indeed so joyful to one's soul. I very strongly ask every person of any age, of any class, of any community and creed who is eager to serve mankind, to read a little pamphlet containing the messages of Swami Chidanandaji to mankind, as these messages are so broad-minded and so practical to implement.

It may sound rather odd, but to His Holiness in his early days, the study of the Bible was no mere routine. him it was living of God. He is as much an adorer of Jesus Christ as he is of Lord Vishnu. He is not (I repeat, not) a bigoted individual talking in terms of the greatness of Hindu Dharma alone. We cannot have a greater messenger of God in this respect than our Guru of today, His Holiness Swami Chidanandaji, at a time when the minds of the people of the whole world are in a complete turmoil His views on Yoga and and a state of restlessness. Sadhana are indeed very rewarding to read, as they help to shape one's thoughts and actions in the spirit of divine teachings. His humility is so well displayed in the very simple language in which he has written the "Author's Preface" to his own book "Path to Blessedness". I strongly advocate all people seeking to get mental solace and heartfelt divine joys to read this his book "Path to Blessedness". I have read it very often and have derived from it a great measure of mental peace and satisfaction.

I am so happy this Souvenir has been got up to contain messages and articles on the work of our revered Gurudev of today, His Holiness Swami Chidanandaji, to spread his Message of Divine Life amongst millions of peace-loving people. May God keep him with us for scores of years more to continue to work ceaselessly—as he has been doing for many years—for the resuscitation of the cultural and spiritual heritage which God has blessed us with and to show us the path to peace and perfect mental happiness, by his ways of achieving them.

AS I UNDERSTAND SWAMI CHIDANANDA

(Sri Chamanldl Sharma)

Now-A-DAYS we have so many departments in Sivananda Ashram, but never was there any planning behind these. The Ashram came into being of its own accord when many thirsty souls were drawn here by the magnetic personality of Gurudev Sri Swami Sivanandaji Maharaj, who in his earlier days had written that he would not like to start an Ashram. The need to make the best of these talented souls in the service of humanity gave birth to various departments. The lepers in the area near the Ashram also began to claim Gurudev's attention. At this juncture in 1943, there arrived on the scene, from the southern district of Mangalore, a young man of twenty-seven, Sridhar Rao by name. This Sridhar Rao (now Swami Chidananda) had cherished an aspiration, since long for a large field of leper service. The history of the rapid development of the leper colonies in Lakshman Jhula, Brahma Puri and Dhalwala thereafter, is the story of the brilliant work of our hero, which has won high praises from the district and provincial authorities, the world at large, and the lepers themselves, who see their God in him. Even now, if any cause is dearest to the heart of Swami Chidananda, it is service of the lepers, whom he loves most. His constant personal contact with lepers and occasional Satsanga in their colonies have gone a long way in removing the ageold notion that leprosy is a contagious disease.

The service of the sick has been a burning passion with him. This concern of his is not limited to humanity alone. If he finds a dog run over by a truck on the road, he would rest only after sending it to the nearest veterinary hospital. Often he has been seen rendering first aid to birds and monkeys. Urged by this love for animals, he sends circulars from his Kutir prohibiting the beating of cows, monkeys and dogs which consider the Ashram as their home. His observing eye often traces insects on flower offerings for being transferred to plants and trees near about. Beautiful roses are very tenderly handled by

him. In short, Swamiji practises Vedanta in daily life. This weakness for the sick, in which lies his real strength, continues to the present day when he is loaded with numerous duties as the head of the Ashram. He must accommodate visits to the ailing ones in his already tight programmes. Nevertheless, he never fails to run to where he is needed badly.

In the intellectual field too, Swami Chidananda excels. His pregnant discourses on Yoga speak for themselves and his numerous works on allied topics shall always guide us. His occasional messages and monthly letters in 'The Divine Life' journal throw much light on the path of Yoga.

All platforms are his. Whether Jainas or Buddhists, Sikhs or Muslims, Nirankaris or Radhaswamis, Brahmakumaris or Aryasamajists, Christians or Rotarians— all love to have him on their stages. Be it the revered Pope in Italy or the four venerable Shankaracharyas or the Pir of Roorkie—all simply praise him and laud his presentation of the spiritual cause.

Urgent calls from the West occasionally carry him there. He draws upon Christianity for added inspiration while having deep roots in his own Dharma. His education in Mission schools enables him to see Krishna in Christ. He is never tired of quoting from Christian saints even while addressing Eastern audiences. In his person, the East and the West meet. The Westerners go to the length of hailing him as their Messiah and profusely thank India for her gift to the West at such a critical period when they need mental peace the most.

No more enigmatic character can be conceived, for many are the puzzling points of contrast in his character. An eminent saint at the head of a world-wide society, Swami Chidananda is still self-effacing humility incarnate, like Chaitanya Mahaprabhu. Still he relishes to be taken as the first servent wherever he goes. With the least intake of food, his output of work is maximum. In India or abroad, he has no rest whatsoever, relaxation remaining ever foreign

to him. He works hard seeing people incessantly, receiving visitors from all over the world, giving personal guidance to seekers, attending to heavy correspondence, besides looking into administrative problems. His experience in fasting has given him power over his body, which he never considers his.

In view of his austere and holy personal life as well as the self-sacrificing services that he has rendered through the past so many years for the good and well being—physical, mental, moral, social and spiritual—of thousands of people, we can best honour him by dedicating ourselves to the ideals of 'Divine Life' for which he lives.

THE MASTER LIVES IN HIM

(Sri J.N. Asopa, University of Jodhpur)

"I was a gem concealed, Me, my burning ray revealed!"

SRI Swami Chidanandaji Maharaj so often put me in contemplation of these lines from the Koran. From Sridhar Rao (that was how Chidanandaji was known in his Purvashram) to Sri Swami Chidanandaji Maharaj, the journey has been one of aspiration and attainment excelling each other and the burning ray revealing itself. Sri Swami Chidanandaji Maharaj is indeed towering in the attainment of the values of the transcendent. What at once strikes one about him is his humility and sense of service. He is an incarnation of humility. I, for one, feel he is not just that. To me, he is humility itself. I say it with no hyperbole. Humility is concretised in him, humility finds its fulfilment in him. His sense of service is robust, his love for life-as-such is unending. I am only repeating what is so very obvious. Serve, Love, Give, Purify, Meditate, Realise! the Master's dictum lives in him.

One beholds him serving man and monkey alike. He who beholds Sriman Narayan in an oozing leper or a maimed monkey or an injured squirrel is indeed the loved of Narayan.

Narayan unto Narayan. Blessed divinity pervades all. Blessed are the meek and the humble, for verily they are the salt of the earth. Blessed are those too that behold the spectacle of Narayan beckoning the Narayan on the branch yonder, frolicking and itching. That is Chidanandaji's sport. The service nearest to his heart is the leper's. One is irresistibly reminded of St. Francis of Assisi. From Narayan contemplation to Hari Kirtan and Harijan Seva and Kusht Nivaran may appear odd, but Sri Swami Chidanandaji is most at home with it all. This is the culture of our Bharatavarsha. This is the legacy from the Rishis of yore.

Chidanandaji marks a step ahead in the march of our ancient culture. A nation's culture is epitomised and made tangible in the lives and deeds of a few savants of society who appear on the arena of life to soothe the despairing hearts and failing faiths of human kind caught in the eddy of Samsara. Chidanandaji has everything to give that is highest and noblest and therefore finest in our culture. Austerity and piety, service and sincerity, benevolence and abnegation are his attributes par excellence. The ideal Sadhu, the supreme Sannyasin, the benevolent master that he is, our culture finds its consummation in him.

A birthday tribute is a time of reminiscing. Way back, a couple of decades ago, I can behold Chidanandaji chanting "Sri Ram, Jey Ram, Jey Jey Ram" on Ekadasi evenings in the night Satsang. Otherwise, he would be almost invisible, engrossed in study or rapt in Sadhana or lost in service. His relationship with the Master has been unique. It is the Master living in him over again. Many years ago, on a visit to Belur Mutt near Calcutta, I was thrilled to behold everywhere the mark and memory of the Master that was Thakore. Everything there spoke of Thakore and Thakore alone. I knew that the temple and the Mutt had been raised by Vivekananda to perpetuate the memory of the Master and I asked if there was any monument to the disciple also. My attention was drawn to a stone engraving of Vivekananda in an obscure corner almost surrounded by

wild vegetation. The engraving is indeed a foil to the stature and glory of the Master. Chidanandaji reminds me of that moment.

STRESS ON ANCIENT VALUES

(Smt. Savitri Asopa, University of Jodhpur)

IT was the 14th of March 1954. I had Darshan of Sri Swami Sivanandaji Maharaj in his office at Sivananda Ashram, Rishikesh. It was the most thrilling and invigorating event of my life. Gurudev distributed cocoanut biscuits that day. It was my favourite sweet. Then a handful of it Sri Gurudev gave to one of his disciples to take to Sri Swami Chidanandaji. That was my first introduction to Chidanandaii-of course, in absentia. Thereafter, I noticed that Sri Gurudev often remembered or referred to or sent something to Swami Chidanandaji. I wondered who the invisible Sannyasin, whom I had not seen till then and of whom Gurudev thought so often, could be. my simple logic I could infer that since Swami Chidanandaji was near and dear to Gurudev's heart, Gurudev too must be very dear to Sri Swami Chidanandaji. By and by I came upon the conviction that Sivananda dwelt in Chidanandaji's heart and Chidanandaji in Sivanandaji's heart. My inference was simple enough, based on the so very simple law of devotion. I was, therefore, keen to see this great Yogi and devotee.

I soon had an opportunity. He delivered a lecture in the Bhajan Hall. It was on Bhakti-Yoga. Three things impressed me the most and revealed to me the values dear to him. "If you have a spiritual aspiration and if you have got a great Guru and if you are born in Bharatavarsha, consider yourself to be most lucky." "When God wants to draw a person towards Him, He destroys all the pleasure-centres." "In our ancient Guru-disciple tradition, the best instruction given to the disciple is—Mother is God; Father is God; Guru is God; Guest is God."

What else Chidanandaji talked of that day I am not able to recall, but the burden of his theme clearly was-Blessed are those that are born in Bharatavarsha, twice blessed are those that are endowed with an abiding spiritual aspiration and thrice blessed are those that have gone about and gained a great Guru. His message went straight to the heart. It was spoken in all humility and simplicity. He spoke from There was neither artifice nor ornament. the depth of his heart and his innermost being was out in the open. The appeal was irresistible and the message The style was elevating, the substance spiritual. There was a sort of inevitability and urgency about the message. No more the pitiless spectacle of the spirit willing and the flesh faltering. Moksha is my destiny and I must attain to it. There was the same sort of agony about Chidanandaji as with the Awakened One vowing on the threshold of Nibban that he would not enter into it till the last soul on earth had been redeemed.

I remember, in another lecture, Chidanandaji said, "When God calls you, He will call you through the path of sorrow". Our spiritual literature has always considered sorrow to be the best eye-opener. Sri Swami Chidanandaji conveyed the message of hope hidden in sorrow. He says, "Always welcome sorrow".

Chidanandaji is never, never tired of telling us that our spiritual heritage is the highest and the loftiest and that we should ever be drawing upon it. The cultural climate of Bharatavarsha, as bequeathed to us by our Rishis of yore, is the most suitable soil for salvation. So says Sri Swami Chidanandaji often. The jeweller alone knows the worth and value of a precious gem. The ignorant cannot distinguish between the real and the artificial.

Sri Swami Chidanandaji lays all the stress upon the reawakening of our ancient values. He lays all the emphasis upon cultural purity. He says, "As is the culture, so is the man". Culture is everywhere the cause of destiny—be it of the individual or of the race.

Sri Swami Chidanandaji has the most versatile personality. That is Sivananda's stamp on him. I have seen him worshipping idols and feeding sweepers with equal Bhava. If anyone is in trouble in the Ashram, straight he would go to Chidanandaji. For the latter, Seva is Sadhana's starting point. He would serve the ailing animal and the oozing leper with the utmost divine Bhava. Perhaps he sees God in them. They, surely, find him to be their God. He can render first-aid and at the same time crack a joke. He can entertain guests with the utmost hilarity and also preach with intensity and profundity as the occasion arises. The mark of success in any path, says Sri Swami Sivanandaji, is cheerfulness. Chidanandaji is ever cheerful. He always says, "Why worry? Everything happens according to Divine Will. Know this and be happy". That is why Chidanandaji has never failed or faltered, whatever the occasion. He would joyfully do any type of work. He can feed, cook, sing, sweep, meditate and meditate, all with equal ease. He believes in the simplest of living and the highest of thinking. His philosophy is more and more of practice and less and less of theory. He is the harbinger of a better new world fashioned in accordance with our ancient spiritual values. He himself lives upto them and makes us see that spiritual values are living realities, not just a chimera in closed books.

A SHINING STAR IN THE FIRMAMENT OF PERFECTED HUMAN BEINGS

(Sri A.K. Krishna Nambiar, Editor, "Spiritual India")

SWAMI Chidananda's 60th Birthday Anniversary gives us an opportunity to pay tribute to the spiritual attainments of a man by whose life and work our own lives have been influenced in some profound fashion, an opportunity to express our gratitude to one from whom, directly or indirectly, benefits of value have been received.

But there is another and more important purpose to be served by such an occasion. It should be used to make

more widely known, and particularly to the younger generation, the reasons why the life of a particular person is recalled, praised and even made the object of reverence and study. In this way, the values of our cultural heritage can be most easily transmitted from one generation to another.

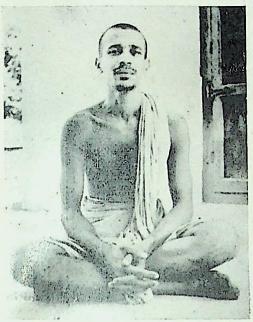
In the best tradition of Bharatavarsha's spiritual culture, attachment to God and detachment to worldly life was born with Sridhar Rao (now Swami Chidananda) who was born in a wealthy Brahmin family in South India. After graduating from the Loyola College in Madras, he became a disciple of Swami Sivananda and renounced all to seek God. This happened in 1943. He was a Sadhaka of a very high order and possessed with intuitive insight, extreme compassion and artless simplicity. He thus fitted well with his Guru's Yoga teachings and was always found keen on becoming an embodiment of those teachings in thought, word and action.

Under the personal guidance and supervision of his Guru Swami Sivananda, Swami Chidananda was always deeply involved in serving others unselfishly with love and care (Karma-Yoga) and personally looked after lepers, suffering animals and the needy. He soon won the gratitude of people in the vicinity of Rishikesh who found in him a helping friend, philosopher and guide.

Thus Swamiji was always expressing devotion to the Lord (Bhakti-Yoga) in the form of unselfish service of humanity.

Though Swami Chidananda is interested in all types of Yoga, he has been practising Raja-Yoga for his spiritual enlightenment. This practice makes him deal with people of varying category under all conceivable circumstances while remaining in his own Satchidananda Svarupa. He is always found remaining in a state of equanimity, above Raga-Dvesha currents. He has also become an incarnation of humility by transcending the ego.

Swami Chidananda is a true child of our spiritual culture. He is possessed with mother-like sympathy for the



Swamiji in contemplation.



Swamiji praying for the peace of the world.



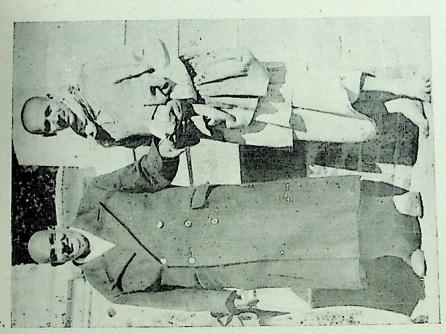
Swamiji worshipping Mother Ganga.



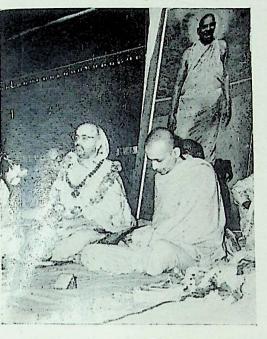
Swamiji making a point in an exalted mood.



Swamiji with his beloved Gurubhai Sri Swami Krishnanandaji Maharaj, General Secretary of the Divine Life Society Headquarters.



Gurudev lovingly holding the hand of Swamiji.



Swamiji with H.H. Sri Jagadguru Genkaracharyaji of Dwaraka.



Swamiji leading the most revered Ma Ananda Mayi Ma to the Ashram's Satsanga Hall



Swamiji being lovingly shouldered by H.H. Sridhar Swamiji, a famous saint of South India. On Swamiji's right is late Sri Swami Hari Om Anandaji of Sivanandashram.



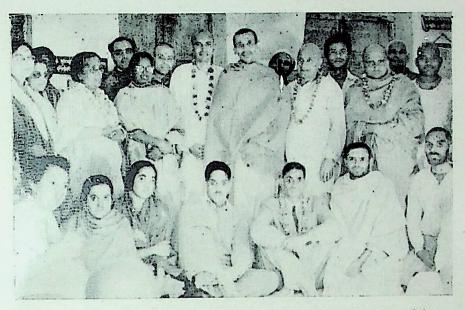
Swamiji with H. H. Sri Jagadguru Sankaracharyaji of Sringeri



A touching scene of the East meeting the West: H.H. Pope Paul greeting Swamiji at the Vatican.



Swamiji garlanding H.E. Sri B.D. Jatti, Vice-President of India, and welcoming him to preside over the Fifth World Religions' Conference convened by H.H. Sri Muni Sushil Kumar Jain at Delhi.



Swamiji with the members of the Ashram and the visitors during the Mahasivaratri of 1964.



Swamiji paying a visit to the Birth-place of Mahatma Gandhi led by Dr. Sivananda Adhvaryooji of Virnagar.

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS



Swamiji Maharaj with Sri Swami Madhavanandaji Maharaj, Vice-President of the Divine Life Society Headquarters, and Sri Swami Sahajanandaji Maharaj, belovedly called the Shota-Guru in South Africa.



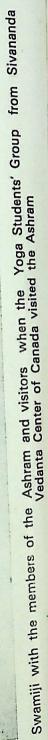
Swamiji with some Pillars of the Spiritual Mission (left to right): Their Holiness Sri Swami Sahajanandaji (D.L.S., South Africa), Sri Swami Pranavanandaji (D.L.S. Malaysia), Sri Swami Satchidanandaji (I. Y. I., U. S. A.), Sri Swami Chidanandaji Maharaj, Sri Swami Vishnudevanandaji (Sivananda Yoga Vedanta Center, Canada) and Sri Swami Venkatesanandaji (D.L.S., Mauritius)

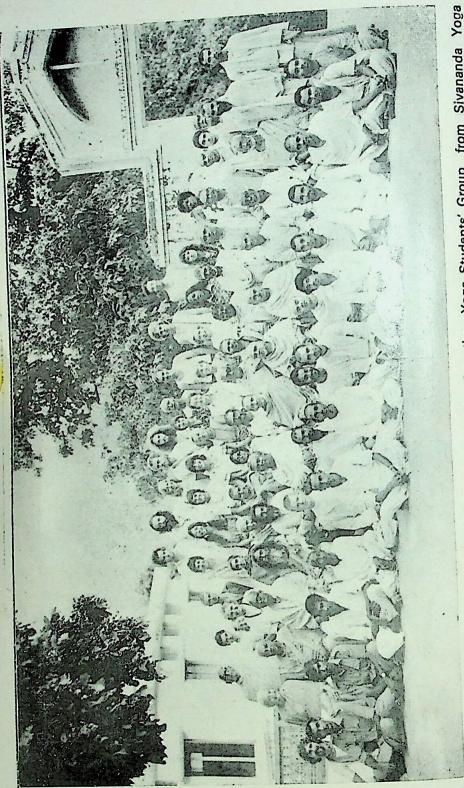


Swamiji with Dr. S. Radhakrishnan, Ex-President of India, during the foundation-laying ceremony of Swami Sivananda Cultural Association Building, Delhi. Justice J.R. Mudholkar is seated next to the President

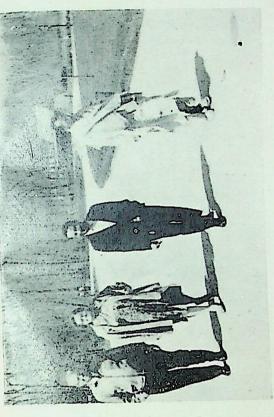


Swamiji looks on as H.E. Dr. M. Chenna Reddy, the Governor of Uttar Pradesh, is being presented with an address of welcome by Sri Swami Premanandaji Maharaj, Secretary of the Divine Life Society Headquarters

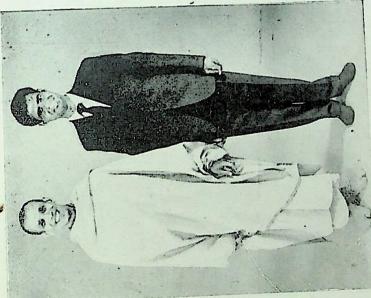




CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi



Swamiji with Mr. & Mrs. Joseph Coanda of Milwaukee, who sponsored Swamiji's first trip to U.S.A. Also in the picture is Sri Swami Shivapremanandaji Maharaj, one of the senior Gurubhais of Swamiji, who is now directing the D.L.S. Branches in South America.



Swamiji with his Personal Secretary (Sri S. Nagarajan, now known as Sri Swami S. Nagarajan, now known as Sri Swami Vimalananda) whose unremitting services vimalananda, who is one in this capacity are invaluable, who is one of the active organisers of the Diamond of the active organisers of the Diamond of the active organisers of the Diamond of the material for this Souvenir and other prepare the material for this Souvenir and other publications brought out for this occasion.



Swamiji as a student in the college.



Swamiji's beloved mother Smt. Sarojini Devi who was the chief inspirer in his life



Swamiji with the family members of his Purvashrama.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi





Swamiji distributing the sacred Ganga Tirtha (Ganga water) to the devotees.

Swamiji explaining to Smt. Lilavati Munshi the various exhibits on Yoga displayed in the Yoga Museum at the mandquarters Ashram.

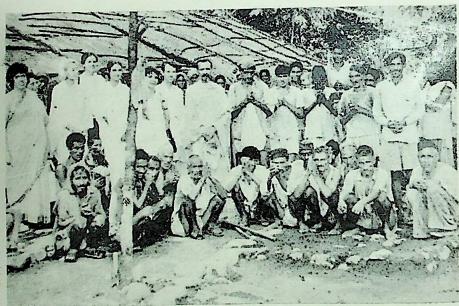


Swamiji worshipping the sacred cows at the Ashram's Goshala.

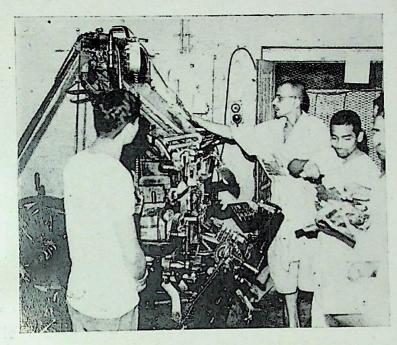


Swamiji seen in a jovial mood while taking a walk with devotees somewhere in Andhra Pradesh.





Swamiji, a great benefactor of the lepers, service of whom is dearest to his heart, pays frequent visits to their colonies as seen in both the pictures above. Some of the foreign disciples who have been helping this noble cause are standing with Swamiji.

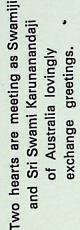


Swamiji here seen offering worship to a machine in the Ashram's printing press which is an important medium of spreading Gurudev's Jnana Yajna (dissemination of spiritual knowledge)



Swamiji with late Sri Keval Massandji, a silent and dynamic force behind the activities of the Delhi D.L.S. Branch, for whom Swamiji had a special place in his heart.









Swamiji lending an attentive ear while H.H. Sri Swami Ranganath- -> one of the Gurudev's Birthday Celebrations at Pattamadai (Birth-H. H. Tirumuruga Sri Kripananda Variar Swamigal speaking during Swamiji listens with rapt attention Gurudev place of

anandaji Maharaj of the Sri Ramakrishna Mission was speaking

at the Ashram's Satsanga.



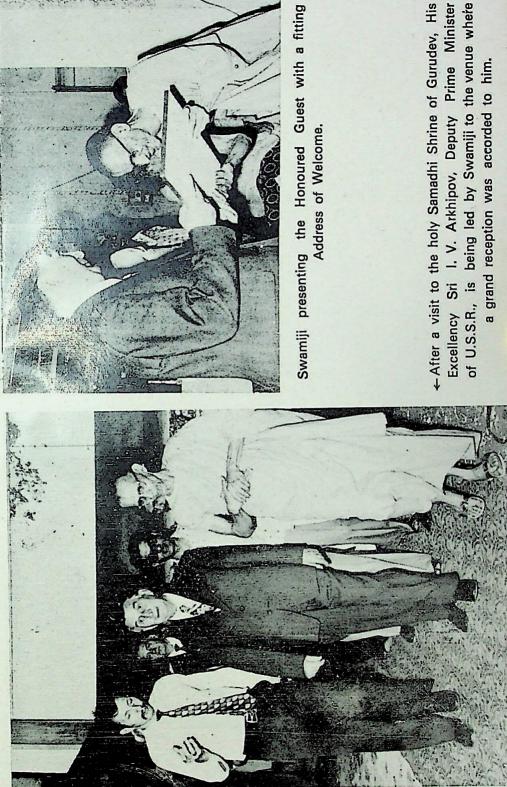
Swamiji presenting the Honoured Guest with a fitting Address of Welcome. of U.S.S.R., is being led by Swamiji to the venue where

a grand reception was accorded to him.

I. V. Arkhipov, Deputy Prime

Sri

Excellency

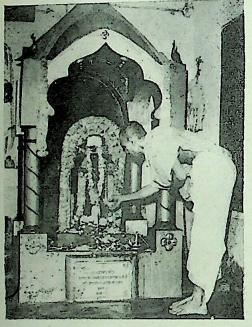


CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi



←Swamiji waving Arati to Gurudev's picture.

Swamiji posing with Sri→ Pannalalji of Amritsar (second from left) at Gurudev's Samadhi after the worship.



Swamiji worshipfully offering flowers at the lotus-feet of the Lord Karttikeya during the Skanda Shashthi Festival,





Swamiji initiating Kanya-Puja during the Navaratri Puja.

various religions of mankind. God does not belong to a particular religion, says Swamiji, for God is neither Hindu nor Christian nor Sikh. In this matter, Swamiji bows to "all the saints of the present, past and future". He is a saintly man of God. He works untiringly without thinking of his bodily comfort even, just in order to propagate the spiritual culture of Bharatavarsha which is the gospel of his Guru Sivananda. In this matter, he has been doing exactly what St. Paul had done for the gospel of Christ.

Whenever Swami Chidananda speaks, one could hear him asking the people to believe in the one God behind the many gods. Thus he echoes the very essence of the teachings of the Rig-Veda: Ekam Sat Vipra Bahudha Vadanti (Truth is one, men of wisdom say it variously).

Selfless saints naturally attract people by their powerful magnetism. Swami Chidananda has not only improved upon the spiritual activities of the Ashram which his Guru has founded, but also brought glory to it by bringing large number of new people within the fold of The Divine Life Society, both in India and in far-off lands.

Swami Chidananda has authored many books and addresses his monthly messages to seekers through "The Divine Life". His most important work is "Light Fountain" in which he has made a thorough study of his Guru Sivananda. It is really valuable for its vivid portrayal of a myriad salient incidents in his Guru's most interesting and inspiring life. Another recent book titled "Path to Blessedness" deals with the spiritual practices through which an earnest seeker after truth can easily attain God. In his call to mankind, Swamiji asks man to recognise his own essential divinity and to awaken this God-essence through practice of Yoga in daily life. He says: "O Beloved Friend! When will you wake up from this deep sleep of ignorance? When will you arise from your dream and resolutely and joyously enter into the reality of your true real nature-Divine Nature?".

For the last many years, Swami Chidananda has been doing spiritual propaganda through the spiritual organisa-

tion of which he is part and parcel as its President—namely, The Divine Life Society at Rishikesh. In the course of this work, he has been visiting almost all the countries on this globe addressing people of different faiths. He has been warmly welcomed not only by Hindus, but also by Christians, Muslims, Jews, etc., for wherever he goes, he speaks only for the good of humanity. He has now become a messenger of peace in the world and a great help and consolation to many who are associated with him. The radiance of his spiritual personality and the illumination of his teachings have brought justifiable fame to Swami Chidananda who now lives to serve others by practice and precept.

On the occasion of his 60th Birthday Anniversary, I pay my homage to Swami Chidananda, the shining star in the firmament of perfected human beings, a living example of the way in which Truth can be acquired and imparted.

THE INDIAN HERITAGE AND SWAMI CHIDANANDA

(Sri Vedanand Jha)

The Indian heritage is one of purity, truth and austerity, love, light and generosity. The Vedas which enunciate the highest and the subtlest truths have been passed on to us as our most important heritage. The Vedas have sung about the grandeur and greatness of that Almighty who is also our innermost being. Topmost priority should be given by every intelligent person for its attainment. Throughout India there is evidence to indicate that the realisation of the Self was adopted as the goal of life by the best men in the country.

The entire earth is hankering after happiness. The pursuits of all beings in the world are to get satisfaction—the satisfaction of the senses. In their case, ignorance works as a screen to cover up the great light within. That light is in the nature of bliss. To bear the impact of the light, a very high degree of purity is required.

The guardians of the law of Dharma in this country have been revered as "Avataras", descended to rouse man-

kind to a fresh assessment of the human objective, devising disciplines for the attainment of the highest goal of human existence. Swami Sivananda belonged to this tradition of refined souls descending down to uplift and elevate the masses.

To carry the tradition further, a worthy successor has stepped in in the form of Swami Chidananda—a man of renunciation and austerities. Swami Chidanandaji is universally acclaimed as a brilliant Sphatika Mani that has caught the varied hues of the Master.

The spiritual Seva rendered by Swami Chidanandaji, at considerable personal strain, to large numbers in various parts of the country is just one aspect of his personality of many hues. The chief aspect is his grasp of the Truth. Perhaps there are different degrees of this and the deepest and the most protracted grasp transforms the entire covering of sheaths so that love can flow outside, through the eyes, through words, through gestures. I had a personal experience with Swamiji at Virnagar in Gujarat. In my haste I entered Swami Chidanandaji's room, but halted a bit seeing two or three persons sitting near him. And I asked Swamiji, "Am I disturbing?". His reply was very illuminating. "All is Narayana" he said, meaning thereby that there was no scope for privacy and we talked further. This attitude of seeing Narayana in all is part of the Indian heritage.

The Indian heritage is one of dedication to the cause of liberation. Those deluded by nescience are involved deeply in assessments of the merits and demerits of various methods of action to create a better world, forgetting all the time that the substratum that sustains and upholds is the all-important question to ponder about. All the miracles of science, even walking on the moon, can never bestow the supreme felicity, the immense joy which is obtained on liberation. The supremacy of this objective has not once been questioned in Indian society and this has led to a cohesion of approach through the seemingly different systems of thought propounded at different times and places in the history of this country.

The Divine Life Society has held on to the ancient tradition of preaching by love and example and avoiding enforcement of a rigid doctrine and yet has provided a laboratory to the sincere aspirants from the various continents to seek that inner bliss through very many methods. The result has been the creation of a set of men whispering with the transcendental and, at the same time, leading vast numbers of people in many continents. Swami Chidanandaji leads them all.

He has one disadvantage, though. He lacks the looks of an imposing Mahatma. This is not my opinion. While he was there in the All-India Conference of 1957, at Calcutta, a respectable gentleman kept on looking for sometime at Swamiji. Then he turned back to me and told, "There is nothing particular about him!". But Swami Chidanandaji has tried to compensate for that in many other ways and has justified his stature in the company of saints and savants. We wish for his continued presence amidst us all so that The Divine Life Society may continue to extend its showers of blessings to more and more individuals and homes in the days to come.

CHIDANANDAM IN ETERNITY

(Smt. Bhagyalakshmi Ammal)

LIGHT distilled in the mist o'er Ganga
Pushed up a shadow Sine-a-qua (at Sandhya).
Sans source exists shadow?
This one I saw sure did.
Do shadows have substance?
This one had for instance,
In depth, Light, and breadth of dimensions.
How come! It's familiar! Illusion?
Blessed it is, illusion or hallucination.
Ascending heights it grew—the Shadow.
A strange telescoping of the past into the present.
Oddly new—the voice! It's the Shadow's.
It spoke the words of old,
In Guru Dev's world designed bold.
Nay! Not a shadow this! This glowing form

Fresh from the lap of Mother Ganga holy-Like flames of sacred 'Havan' rising slowly! The vigour of youth in thought and deed. This is no shadow but 'Youth' indeed. Ah! What a meta-mor-phosis: in hours From youth the old man of wisdom arisen! So reminiscent of Guruvayur Krishna*. Sat-Chit-Anand "Ala-Mast" Hail! Chidananda-Saraswati! Thy staff it measures "Om"; Thy legs they measure, ave! the Visvam! Thy mind measures the depths of Consciousness. Thy heart would in its graciousness Measure to the geographical limits. Calendars measure thy sittings at "Summits". Thy knowledge it has measured In full the sixty years round. An' thy hands hold out what measures Would relieve pain, and blessings shower. Deeply humble; and in all thy 'Bhava' Thou'rt the very shadow of Guru Dev. Unto Guru Dev is our prayer; May you yet measure Eternity In rounds of Shashti-Abda-Purti. Thus time and you be one For you are the shadow, His very own.

^{*}At the temple of Lord Krishna in Guruvayur in Kerala, the Lord is variously decorated to present the "Darshan" of a boy (the cowherd) in the mornings, a youth at noon, and an old man in the evening night. I have watched our Rev. Swamiji changing in the same manner; fatigue giving him the look of age. Besides, His Holiness generally delivers his elevating and enlightening discourses (at night-Satsangs only.)

[†] Rev. Swamiji has been presented with an eight-feet staff by His Holiness Sitaram Baba Omkarnath in token of the latter's love and regard for the former. This "OM" staff Rev. Swamiji carries with him all the while.

[‡] Viswam is equal to the heavens and the earth.

THE CREST-JEWEL OF DIVINE LIFE

(Sri N.S.V. Row)

SWAMI Chidananda is an international figure. He is an emblem of purity, virtue and saintliness. There is a spontaneity in his gait, expression and behaviour. elegance in his demeanour. He appears to be experiencing God every minute of his earthly existence. Ever since his boyhood he had high ideals of renunciation, sacrifice and Tapascharya. He was greatly influenced by his Guru, H.H. Sri Swami Sivananda. He owes his inspiring stature to his He joined the Sivanandashram in 1943 as Brahmachari Sridhar Rao and plunged himself into active service. Very soon he gained the full grace of his master, because he identified himself with all his master's problems and proved himself an asset to the Ashram. In 1949 he was given Sannyasa Diksha by his master. His sweet and loving disposition, his easy approach to one and all, his obliging ways attracted his master's particular attention. Obviously when his master attained Mahasamadhi in 1963, Chidananda was an automatic choice for the Presidentship of The Divine Life Society.

Bharatiya culture is to live for others and die for others. Sri Swami Chidananda is a true representative of Bharatiya culture. Little caring for his body and personal comforts, Swamiji has been relentlessly touring all over the world and all over India and delivering the message of Divine Life to one and all. He eats scantily and dresses unassumingly.

My personal contact with Sri Swami Chidananda was first in 1957 in Sivananda Ashram. I saw him in his room. He was all love and kindness. He gave his heart to me. He gave me a few books and gave me some instructions as to the method of expressing oneself before an audience. Later in 1964 I had the unique opportunity of inviting Swamiji to preside over the 7th Andhra Pradesh Divine Life Conference at Tanuku. It was the first conference in Andhra Pradesh that Swamiji presided. It was attended by five thousand people from all walks of life. Swamiji's speeches

were heard with unabated breath and they left a lasting impression of his saintliness on the public.

After the Tanuku conference, Swamiji attended a number of conferences in Andhra Pradesh. At every place, as soon as he alighted from the train, he would create a stir in the audience that surrounded him, by singing the 'Jaya Ganesha' and other prayer songs and closing up with a small speech on Divine Life and exhorting the people to lead the Divine Life of Service, Love, Charity, Purity, Meditation and Realisation. The whole atmosphere would be filled with Divinity and every one was lifted to heights of Divine Bliss.

"Serve, Love, Give, Purify, Meditate, Realise"—these are the tenets of Divine Life, that the Founder-President H.H. Sri Swami Sivananda gave to humanity. All the above traits are crystallised in the form of Sri Swami Chidananda. It is not an exaggeration to state that Sri Swami Chidananda is an Exemplar of Divine Life. What then are his traits? Well, he serves selflessly not only human beings, but also cats, dogs and monkeys. He loves all from the depth of his being. He is giving himself out, for the propagation of Divine Life through the four corners of the globe. Obviously he is purifying himself to a high degree of perfection by the above process. He meditates in and through busy programmes that he allows himself to go through. Self-realisation is his birth-right. The aura that surrounds his face is a positive proof of his Realisation.

Sri Swami Chidananda is a Sankirtan Samrat. He has a melodious voice. He can sing for hours together. I noticed this in Puri (Orissa), the seat of Lord Jagannath. It was on the occasion of the All-Orissa Divine Life Conference, round about 1967. Swamiji was taken in a procession from the circuit house to the Jagannath temple. It was not Darshan time yet. So the gap had to be filled in. Swamiji sat on the floor, in a hall in front of the sanctum sanctorum. He began his melodious Sankirtan. Kirtan after Kirtan came out as an outpouring. In the beginning the 'Pandas' just peeped in and went their way.

Within half an hour, the hall was filled to capacity. Pandas, who had earlier left the hall, all came back. Men, women, boys and girls, officers, delegates, Pandas, all joined the mellifluous Sankirtan Dhvanis, that emanated from Swamiji's mellifluous for continuous three hours. "Lord Chaitanya silver voice, for continuous three hours. "Lord Chaitanya has come back", so went the talk.

Swamiji showed rare qualities of humanitarianism, whenever occasion arose. It was in January 1966. Swamiji was to preside over the Andhra Pradesh Divine Life Conference at Vijayawada. News came that Swamiji had left Hyderabad in a car, along with Rani Kumudini Devi and The party was expected at 7 p.m., but it did not turn up. It was 8 p.m., .. 9 p.m., .. 10 p.m., .. 11 p.m. Still no sign of the arriving party. We were all anxious. Has some accident occurred on the way? At long last, the party arrived at 11.30 p.m. What happened was: way a lorry, heavily loaded, dashed against a Rikshaw and the poor man sitting in the Rikshaw was badly hit. The lorry driver fled without bestowing any attention. Swamiji bade the driver of his car stop and went to the Rikshaw and lifted the victim bodily and took him by car to the nearest town and put him in charge of a doctor. After the wounds were dressed and bandaged Swamiji and party resumed the journey. That was Divine Life put into practice, real Karma Yoga! No lip Vedanta, mind you!!

No wonder H.H. Sri Swami Sivananda looked upon Sri Swami Chidananda as the CREST-JEWEL of his Divine Life mission.

Retired Sessions Judge, Nahan State, Sri Gouri Prasad, rightly said, "Sri Swami Chidananda's lectures and speeches are listened to everywhere with great admiration and reverence. They captivate the heart and mind of his audience to whatever stage of spiritual development they may belong. Being infinitely inspired they deeply touch the soul of his audience, who for the time being feels lifted to higher regions of the divine element in him.

"Swamiji's personal life is a model of true divine life radiating love, compassion, divine wisdom, tolerance, meek-

73

ness of spirit, humility and spirituality".

Volumes can be written about Sri Swami Chidananda. But as space is limited I content myself with closing the article by praying to God on the occasion of his 60th Birthday Anniversary to spare us Sri Swami Chidananda for many more years to come to enlighten us in the spiritual path. May Swamiji inspire more and more devotees, by his personal example of purity, love and selfless service.

IN THE COMPANY OF SRI SWAMI CHIDANANDAJI MAHARAJ

(An Ashramite)

Through the book "Practice of Brahmacharya" of Sri Swami Sivanandaji Maharaj I came to know of The Divine Life Society. It was in the year 1967. As my interest in the Society grew, I happened to meet various devotees connected with the Society and in the early part of the year 1968 I happened to meet Sri Swami Chidanandaji Maharaj himself. Along with him were Sri Swami Venkatesanandaji Maharaj and Sri Swami Devanandaji Maharaj. They all came to attend a conference organised by The Divine Life Society devotees of my State. After this conference, an innate urge grew in my heart to visit the head-quarters of the Society, and as a result, I am here in Sivanandashram since August 1968.

What little I could observe about the life of Sri Swami Chidanandaji Maharaj, what benefits I had in his Satsanga and what little I could hear from his sacred lips and read from his books I am noting down in the following paragraphs.

SWAMIJI'S DAILY ROUTINE

Swamiji's day starts very early in the morning and ends very late in the night. Swamiji has his tea at 6.30 a.m. From 6.30 a.m. or 7.00 a.m. onwards, visitors start coming to have interview with Swamiji. This often continues upto 10.00 a.m. and sometimes even more. About 10.30 a.m.

Swamiji goes to the Bhajan Hall of the Ashram mainly to meet visitors to the Ashram. About 11.30 a.m. Swamiji comes back to the room and once again people start coming for private interviews. This goes on upto 1:30 p.m. after which Swamiji has very light lunch which consists of a little vegetable or fruit juice, half a plantain and one or two slices of bread. And then he retires for a short nap. After that Swamiji starts attending to his office-work. Again the flow of visitors starts at about 5 p.m. and sometimes even earlier and this continues upto 7.30 p.m. Swamiji has a little tea at about 6.00 p.m. If there is no obstacle, Swamiji generally likes to have a half-hour brisk walk along the lonely road (between the Ashram and Lakshmanjhula at about 7.30 p.m. Returning from the walk Swamiji attends to miscellaneous work like seeing people and looking into the mail. At about 9.00 p.m. Swamiji leaves for the Bhajan Hall to attend the Satsanga. Returning from the Satsanga after 10.00 p.m., Swamiji has a little supper and continues with his office-work.

Once a visitor remarked, "Swamiji! It is easy to get Darshan of the Lord but it is very difficult to see you". To this Swamiji replied, "Well sir! What to do? The Lord is relaxing comfortably enjoying His own Lila whereas I am caught up in this busy schedule. Just imagine! I returned (from a three-month tour of America and Europe), 15 days back and upto now I am unable to find time to unpack the baggage and repack it (for a 15-day tour within India)".

Visitors to Swamiji include spiritual seekers seeking guidance and initiation, patients with diseases of body and mind, students wanting economic aid to pursue their studies, members of the Society wanting to organise a conference or open a new Branch or do some such constructive work, inmates of the Ashram with varying problems, people who have lost their near and dear ones seeking consolation, social leaders, governors, ministers, doctors, educationists, businessmen, people from almost all walks of life dropping into Swamiji's Kutir almost all the time of the day.

During his interviews with people, Swamiji tries to spread the teachings of H.H. Sri Swami Sivanandaji Maharaj theoretically and practically. Theoretically he instructs them to do this and not to do that; and he himself practises the teachings in his day-to-day life. "The Divine Life Society is veritably Gurudev himself. No matter what faces me in life, my one concern shall be the furthering of Gurudev's work", declared Swamiji in his first presidential address to the inmates of the Ashram on 23.8.63.

GUIDANCE TO PEOPLE.

Swamiji warns the Sadhaka that one should be very cautious in the spiritual path. One should put into practice a good thought the moment it enters the mind. For, who knows for how long it will be there in the mind! After a few minutes, it may go behind the layer of worldly Samskaras, from where it may never return. The reverse policy should be followed when a bad thought dominates the mind. Suppose you are working under a candle light surrounded by a bundle of important documents. Imagine that the lit candle falls down suddenly. How cautious and alert you will be at that time! (Each second's delay may cost you the loss of years of intense labour.) With the same alertness or even more alertness you must try to destroy the bad thought, the moment it arises in the mind.

To a businessman Swamiji tells that business is meant for helping people and not for looting people. One may have a little profit margin to help himself and his family, but doing business for earning more and more money by unlawful means leads only to decay and destruction.

For sick people, Swamiji prescribes medicines and if the patient happens to be a poor man, he gives him the medicines freely. He does prayers for their speedy recovery and asks them also to pray.

Swamiji's love for leprosy patients is unique and inexpressible. There are three leper colonies in the near surroundings of the Ashram and all patients are supplied with free food and medical treatment. Addressing a group of us Swamiji said one day, "All of you must go and see the miserable plight of these people. After that you will stop complaining that you don't have this or don't want that. One man without a nose, another without a hand, the third one without a leg, with foul-smelling sores all over the body... After seeing this sight you must go and thank the Lord for giving you a sound body". "They are also citizens of the country like any one of you. Only because of that dreadful disease you hate them and don't allow them to move along with you. Many of them possess a good heart", Swamiji added.

To a student, Swamiji gives the advice that he must devote his whole time for studies, to the exclusion of all other distracting activities. A few minutes of prayer morning and evening, study of the Gita or Ramayana or any other scripture for a few minutes, a little Japa, a few minutes of Asana and Pranayama, vigorous exercises,—these must go hand-in-hand with the study of one's text books. Apart from giving advice, Swamiji extends monetary help to many poor students of the locality.

PERSONAL REMINISCENCES

Once I went to Swamiji with a vague idea that a Sadhaka must follow the wandering monk's example of not sticking to any one place for a long time, for quick progress in the path. Before I could express my thought to Swamiji, he himself told me, "The very fact that you are getting all necessities for doing Sadhana here, in this Ashram, shows that God's Grace is fully upon you. The Parivrajaka (wandering monk's) life is actually meant for Jivanmuktas who are above heat and cold, hunger and thirst, and other such dualities of life. Instead of thinking of the Lord, you will always be thinking where to get your next meal, how to spend the next winter, or where to stay the next rainy season".

On a different occasion I went to Swamiji and told him that with so many base thoughts I was unfit for the Ashram life, and as such, I must be permitted to go back home.

To this Swamiji replied, "Because you have got all these drawbacks you are eminently fit for the Ashram life. When you are sick, what will you do? You will go and consult a doctor, join the hospital, take the prescribed medicine and follow the dietetic restrictions. Once you join the hospital, you must do whatever the doctor says, and having faith in him, you must completely free yourself from all worries and anxieties. In a like manner, the moment you detect such base thoughts in you, you must go to a Guru, take his advice, do whatever he says and, above all, have faith in him and surrender to him completely, and the recovery is bound to follow". During the next day's evening lecture class Swamiji dealt with my problem in a more detailed manner and concluded the session saying, "Abandoning all fears, take refuge in me alone. I will see that you attain the goal in the end".

Once during a tour with Swamiji, my stomach was upset and that evening I hardly ate anything. In the night Swamiji offered me a handful of nuts. I told Swamiji that my stomach was not alright. "Oji! You are a young man. You must digest stones. Come on! Have it", saying thus, Swamiji handed over to me not only the nuts, but also a couple of oranges, a cup of Kheer, two Rasagullas and some other sweetmeats. The next morning I found my stomach in perfect condition!

HIS FREQUENT TOURS EXPLAINED

People in the headquarters often complain that Swamiji stays in the Ashram only a few days, spending most of the time outside on tours. On the contrary, devotees staying outside often say that Swamiji never visits their places and even if he visits them, it is only for a few days, and sometimes, for just a few hours.

This point Swamiji himself has clarified: "I myself do not want to travel, as it is uncomfortable for my body to put up with different climates, different foods and odd hours of work and rest. If this would have been only an Ashram, I would have asked those who want to see me to come over here itself. But, as it happens to be an

Institution with various Branches scattered all over the world, and each Branch wants some personal guidance from somebody from its headquarters, I am compelled to oblige them. Sometimes, I take over a group of Branches and allot for them one day, two days, three days, and sometimes a few hours; and yet at other times, only a Satsanga on the railway platform. In spite of this, people often complain that they are given only a little time.

"I have told so much upto this time. There are so many books of Sri Gurudev. There are so many other Mahatmas. Why do you say you have no personal guidance from me? Throughout Sadhana one has doubts. Every great saint had serious doubts. They doubted their own sanity. They doubted whether the path they were following was right or wrong. How many of those precepts which you have learnt upto this time you are putting into practice? Are you getting up early in the morning? Are you reading Gita and other scriptures? How many Malas of Japa are you doing? How many virtues have you developed? How many vices have you cradicated? You have got enough material to start the Sadhana. If you have not yet started anything upto this time, then what is the use of my telling you?". This is the answer of Swamiji to those who say that they have no personal guidance, be they inmates of the Ashram or devotees from outside. A nice point for everyone of us to contemplate upon.

Swamiji's tour programme includes attending Divine Life Conferences, paying homage to towering spiritual personalities, visiting pilgrimage centres, attending Yoga camps and retreats, opening new Branches,—all with the single motive of disseminating spiritual knowledge which was the only purpose for which Swami Sivanandaji Maharaj lived and moved in this world.

Among the many eminent spiritual personalities Swamiji has met are Mahatma Gandhi, Sri Anandamayi Ma, Mother Krishna Bai of Kanhangad, Acharya Vinoba Bhave, H.H. The Pope Paolo VI, Baba Sitaramdas Omkarnath of West Bengal and Baba Ranchod Das of Gujarat. Swamiji's love and respect for them is unique.

HIS LOVE FOR THE ASHRAM INMATES HOOV

Swamiji's love for resident Sadhakas of the Ashram is inexplicable. For, they have left their all to rededicate their lives to the sacred mission of Sri Gurudev. Swamiji attends to all their necessities with due care. One Mahatma: of the Ashram significantly remarked that Swamiji was like a mother to the inmates of the Ashram. Swamiji always makes constructive suggestions. He says that the body should not be mortified in the name of Tapasya; on the contrary, every care should be taken to keep it in a fit condition, for it is an instrument for the service of Sri Gurudev. But, on that account, Swamiji never gives leniency to anybody.

Swamiji says that he neither likes to make disciples nor likes to become a Guru. He only initiates people so that they may progress quickly on the path and be of some service to Guru Maharaj's mission. One day a young monk, initiated by Swamiji, told him that he was going to start his own mission. The reply to this was: "What is the use of creating a Sannyasin who is of no use to Guru dev's mission? A Sadhaka initiated by me must serve Gurudev's mission for a long time. Then only there is some meaning in that initiation. If you have had an idea of starting a mission of your own, you could as well have had your initiation from some other Mahatma. My only mission in life is serving Gurudev's mission and that should be the mission of everybody who gets initiation from me".

Yet another young monk, initiated by Swamiji, once told a lie to Swamiji himself, in some very simple matter. To this Swamiji said, "In such small matters these people tell lies. How can they have any progress?".

Why should one do service? To this Swamiji says, "Constant service frees one from laziness and develops concentration. The mind thus concentrated can be used for meditation and realisation of the goal. Paropakara (doing good to others) is the Mulamantra (the basic sacred formula) of life".

When Swamiji came to know that we were going to celebrate his Diamond Jubilee, he exclaimed, "I don't like the word celebration at all. Rather, it should be observation. There is a lot of suffering around us. How can we celebrate such functions? Well, if somebody opens a clinic for poor people, opens a new Branch (a centre for service), or donates for the poor and the suffering in the name of this function, I welcome it. I don't like having a Bhandara in this connection. Rather, we should all have saltless diet, do Purascharana of a Mantra, do intense Sadhana, during this period".

A good doctor always wishes the speedy recovery of the patient and never thinks about the money he can extract from the patient. The patient, on his part, must also be cooperative and strictly follow what the doctor says. In like manner, the best way in which we can serve Swamiji is to practise the precepts of Swamiji with willing obedience. Otherwise, we will be defeating the very purpose for which Swamiji lives. Not only that. We ourselves will be losers in the bargain.

PART TWO INDIA'S SPIRITUAL CULTURE

OFF THE

e de l'anti-service de la company de la comp

THE SECRET OF YOGA

(H.H. Sri Kumaraswamiji)

YOGA is a term which is much misunderstood. To an unsympathetic critic it is not so much a system of philosophy as a school of magic and witchcraft. Sometimes it is equated with hypnotism or mesmerism. But Yoga has nothing to do with these things. The simple meaning of Yoga is discipline; it is a process of self-culture. It is a method of educating man physically, mentally and spiritually. Man is neither a machine nor a device, but a being-a complex being indeed. He is a complex of body, mind and spirit. The concept of man as adumbrated by different systems differs not only in degree but also in kind. The naturalistic concept holds that man is in essence an animal always at variance with his surroundings and his fellowmen. Life is viewed as a struggle in which the strong survive. In this struggle man is aggressive, predatory and cruel. If there is any fellow-feeling, it is limited to one's kith and kin. The naturalistic concept then holds that there is no essential difference between man and the animal except in the degree of complexity. Man is but one of innumerable animals tenaciously holding on to life. This concept sets man within the context of nature. He is a product of natural forces, the end-result of a process of natural selection.

The humanistic concept believes that man differs from other animals not simply in complexity but also in kind. There is something unique in man which sets him apart from other animals and that something is reason; because of this rationality man is not an animal but a being. Man can think and act in terms of abstract concepts and principles. In him reason is the supreme principle by virtue of which passions are controlled, activities determined and conflicts resolved. Man has foresight which enables him to

anticipate plans and to prepare for the future. He can set up rational goals and devise rational means of reaching them. The humanistic concept sets man within the context of man. That he can understand, control and direct nature is sufficient evidence that he is more than nature. This concept stresses the dignity and worth of man as man.

The theistic view of man maintains that man is not a mere being but a divine being. Man is divine and unique in that he is essentially a spirit. The spirit is as real as the body and mind. Man is primarily a spirit and only secondarily he owns a body and mind. The spiritual in man is more than the physical and mental, because the body and mind can be purified through the power of the spirit. As a spiritual being man transcends nature and he is more than man as man, for he is an emanation from, or a spark of, the Divine. Yoga holds this theistic concept of man; it sets him in the context of God or the Infinite. There is a relationship between man and God, between the finite and the Infinite which is eternal and not severable. The finite has its being in the Infinite; the Infinite permeates the finite, sustaining, inspiring, guiding and purifying it. From the Infinite the finite comes and to the Infinite it returns. etymological meaning of Yoga is to unite or weld together. Yoga implies union between God and the individual soul, This union is immorbetween the Infinite and the finite. tality. Yoga pursues deliverance from the laws of space and time, from the law of causation; it pursues the attainment of bliss and freedom, of immortality.

The fundamental data of Yoga are God, soul and immortality. These are the categorical imperatives about which some definite concepts must be postulated, before an attempt is made at the explanation of immortality. God is a spirit which is an Absolute of all that is essential in man and nature. The philosophy of nature has recently come to occupy the forefront of the intellectual stage. Science has now found that it cannot pursue its legitimate investigations without raising some of the most profound philosophical problems, and the progress of science, particularly of phy-

sics, has seemed to throw light upon those problems. The foundations of the old-fashioned materialism have now been destroyed by the results of the research into the atom and the equally revolutionary views on space and time. these results the concept of nature as a machine has disappeared. It was once argued that nature was a machine and a machine was self-explanatory, since every part was determined by its relation to the whole. The recent trend is towards postulating mind as the ultimate reality and conceiving nature as a complex thought. But the more definitely metaphysical researches have led to an account of the natural order that assumes the existence of a spirit This brief estimate of modern which transcends nature. tendencies in the study of nature has not minimised the importance of the cosmological argument but, on the contrary, the cosmological argument in its generalised form is being reinforced by scientific progress. The essence of the argument is simply this, that nature or the cosmos is not a self-explanatory system; in order to interpret nature, we are compelled to postulate a Spirit which is not identical with nature. The urge of nature becomes manifest in the cosmic evolution which is a gradual unfoldment of the varied possibilities of the Supreme Spirit.

The experience of human life is of a different and higher quality than that of the amoeba, and there is no reason to suppose that the progress in the creation of values has come to an end. It may be argued that the higher values are the result of accident and give us no ground for supposing that the universe is interested in their production. Such a supposition will appear irrational and improbable. If we are determined to believe that all value is the accidental by-product of an indifferent process, we must logically include science itself among the accidental by-products. In this case it is difficult to see how science could claim to be true, and if science cannot claim to be true, then we know nothing about evolution and the whole position becomes self-contradictory. The most reasonable hypothesis then is that values are not accidental by-products, but integral to the process of life.

The theory of emergent evolution has recently been made prominent by the writings of some philosophers. The concept of emergence is intended to meet the difficulties which the older theories of evolution presented. According to this concept, the process of evolution is regarded as something more than a mechanistic development. According to this new theory, evolution has the property of bringing into existence beings which could not have been foreseen by any one who knew the previous course of development, and which, in fact, are not mere resultants of prior conditions. Thus it may be said that life, mind and selfconsciousness emerge in the course of evolution. The theory of emergent evolution may be welcomed as a descriptive formula. This theory brings into bold relief nature's leaping process. Nature creeps as well as leaps. The orderliness and growth in values, the transitions from matter to life, from life to mind, from mind to self-consciousness and from self-consciousness to spiritual wisdom illustrate the incorporation of fresh ideas and values in the cosmic process. The orderliness and transition testify to teleology which accounts for the growth of values. The admission of any teleological element in evolution, of any tendency towards the production of values, suggests the thought of a creative Spirit.

The concept of the Spirit or God as the all-inclusive reality satisfies the philosophic quest for unity. The rational mind seeks to reduce all experience to a systematic unity in terms of such relations as whole and part; the whole is defined as the universal that pervades the parts and gives them a meaning. Hence it is regarded as an identity that persists in and through difference. the all-self explains the nature of consciousness which is at once static and dynamic. Consciousness is ever a relation, that subsists between a perceiving and thinking subject and an object that is perceived or thought of, and God as the super-subject not only is consciousness but has consciousness. The idea that God is the cause of all things does not imply that creation is an act having a beginning in time. God reveals Himself in creation; the entire creative process is the self-expression of God. The logical idea of cause

cannot be sundered from the ethical concept of purpose. The process of nature and the progress of man can be explained only as the self-actualisation of the Divine Will.

The philosophic mind strives to reduce the whole experience, to a single unity; but it fails to satisfy the demands of the moral consciousness. One without a second may be the logical highest but it is indifferent to the deeper ethical values of human life. The definition of God has to be restated in the language of moral philosophy as the ruler and redeemer. To the logical intellect God is immanent in all beings as their inner ground; but ethics refers to its transcendental eminence and holiness. The idea of immanence guarantees the intimacy of union between God and soul, while the concept of transcendence justifies the absolute infinity and perfection of God and inspires reverence and humility. The central truth of Yoga is the identity between the Absolute of metaphysics and God of the religion. It discards the distinction drawn between God and Godhead, for distinction is in a sense the denial of the reality of moral and religious consciousness.

The fact that moral ideas have evolved and that concepts of the good life have not always been the same may seem to be a serious difficulty in presenting a moral argument. Reflection, however, will show that if we retain the conviction that we are under an obligation to pursue the good as we understand it, the evolution of moral ideas affords a ground for belief in a providential ordering of evolution. If we take it as a fact of experience that we are really under an obligation to obey the right as we see it, and to see the true meaning of right so far as we are able, then we must believe that the development of human concepts of the good life is a directed development, the progressive revelation of a Good which, in some way, trani scends the process of evolution. Since the moral effort is both obligatory and rational, we are obliged to postulate a perfection beyond the present and visible order, some kingdom of God or civitus dei. Any moral virtue appears always to be directed towards and inspired by a Good which can never be fully realised in time. It goes beyond any formulation of the aim in temporal terms. It has a touch of the super-natural. Thus if we think out the implications of the moral conviction, we are compelled to make the three postulates—God, freedom and immortality. In so far as I am a self-conscious moral being, I have sufficient ground for belief that I am a free agent with an unlimited destiny and under the providential government of God.

The problem of God then seems to depend upon personality and creation. We may assume that personality is the highest form known to us of a concrete and living being. In fact personality is defined as the highest and most complete way of being alive. If God is living, he cannot be less than personal. Human personality is not the most perfect form of personal life, but we can enumerate certain qualities which appear to be characteristic. nal life is the life of a self-conscious being, who is capable of directing himself by principles of conduct. We predicate personality when we feel justified in assuming moral responsibility. A person is one who is able to know and to will; his knowledge and will are by contact with the Divine Knowledge and Will. In attributing personality to God we are by no means making Him one of ourselves; on the contrary, we are recognising the existence of a Being who, while not entirely other than ourselves, surpasses us immeasurably.

The second of our main problems is creation. The relation of God to the world has been represented by three concepts—identity, creation and emanation. Yoga weaves these three concepts into a beautiful synthesis. The concept of identity betrays the pantheistic tendency which holds that God and world are one. This only means that God is immanent in the world. He abides in the soul and in all becoming. The concept of creation indicates the theistic tendency which maintains that God, besides being immanent, is transcendent. The universe cannot exhaustively display the being of God who is beyond the greatest that we can conceive of in point of power and the highest we can

conceive of in point of value. The concept of emanation strikes a balance between these two tendencies by bringing into harmony the nearness of the one and the remoteness of the other. The pre-creational Absolute entering into the pro-creational series is emanation. The theory of emanation turns upon the concept of grades of being which proceed from the Supreme, falling in value and reality as they are further removed from their source. The theory of emanation signifies the generous self-giving and ecstasy of the Absolute which overflows.

On the strength of this theory of emanation, Yoga regards the gradation of worlds or planes as a whole, and sees them as a great connected complex movement. higher exert their influence on the lower, the lower react to the higher and manifest in themselves something that corresponds to the superior power and its action. The material, vital, mental and spiritual-each plane, in spite of its connection with the others, is yet a world in itself, with its own movements and forces, under its own laws, and for its own manifestation. It is the contact of the higher and the lower planes of consciousness that unravels the great secret of bringing into manifestation the hidden powers. If there is a Yogi who is capable of consciously coming into contact with a plane yet unmanifested here, and if by rising into it in his consciousness harmonises it with the material plane, then an unrealised dream can become a reality. A new power will break forth and change the condition of the earth life.

The soul is conceived of in manifold manners. It is the rational being (Chit), it is the Self (Atman), it is the subject (Pratyak). It is self-luminous, a psychic unit or monad. Soul is the seat of consciousness pure and simple. Since the soul is consciousness pure and simple, it is akin to God and is destined to attain that state of consciousness where to will is to create, to think is to see. Consciousness is a unit, though its manifest actions are many according to the vehicles through which it functions. According to the vehicle which it is vitalising, so will be the consciousness.

If it is working in the physical body, it will be the 'I' of the senses; if in the mental, it will be the 'I' of the intellect. The endeavour of the Yogi consists in elevating this consciousness to the highest heights of Being, Knowledge and Bliss. The soul comes into this world with a reminiscence of its former glory; not in entire forgetfulness does it sojourn here on this terrestrial earth. Earthly things tend to obscure and obliterate the reminiscence of its native glory. To bring that recollection to clearness and to purify the vision of the soul, by a definite discipline, is the aim and ideal of Yoga.

The concept of the Atman is defined differently by different schools. The materialist view that the self is an assemblage of atoms that are in a constant flux is wrong, as matter is unconscious. The view of the vitalist that it is life or elan vital which maintains and multiplies itself is untenable. The empirical view that the self is a cluster of sensations is rejected on the ground that it denies the unity and continuity of personality. The rationalist view that "because I think therefore I am", ignores the different levels of consciousness. The sociologist view that the self is an element of the social organism is erroneous. The adjectival theory which makes the self an attribute of the Absolute ignores its uniqueness. The monistic view that the self is an illusory reflection of the Absolute regards it as a mere appearance without any moral or religious value. Yoga summarily rejects all these views. The self or Atman is a Tattva or ultimate reality like God. In Yoga the soul is embraced by God. It is not embraced in the self-consciousness of the waking state or of a single incarnation. Without God indwelling the soul, the soul as such cannot be realised. To realise the soul as all-inclusive and allinformed by God, concentration is to be resorted to, by abstraction from the sense-objects and enlivened by love for God.

In naturalism man is viewed as part of a huge machine completely determined in all respects. His actions are not entirely determined by external physical forces, but they are determined by motives and impulses which act as psychological forces. He has an illusory sense of freedom. personality fades into insignificance in the face of the immense physical reality. Man has no real freedom and everything in nature is in principle knowable. In idealism the position of man is improved, because it is in him that both consciousness and the ideal are realised. But he is a mere medium for the manifestation of reason and has no ultimate reality. The sole reality is the all-inclusive and timeless Absolute, of which all other things are parts or appearances. Thus the self, though not an illusion, is not finally real. In idealism, consciousness being basic, everything is knowable. We thus see that the individual as such is disregarded in both naturalism and idealism; there is no real freedom and no room left for mystery. In Yoga there is real freedom of the individual and room left for mystery; the Divine Being presents a depth of mystery which cannot be completely grasped by human intelligence. This only means that Reality is not an object of discursive intellect but an object of intuitive realisation.

In Indian speculation, Self-knowledge or the true knowledge of the Self came to occupy the highest place in the hierarchy of man's duties and obligations, on the ground that a correct knowledge of the Atman provides the only remedy for the evils and sufferings incidental to human life. The Self provides a principle, the reality of which is reasserted in the very act of doubting or denying. Metaphysics should therefore proceed not from the world of objects but from the certainty of one's own existence. The problem of the Self came to the forefront and became the philosophical question par excellence.

The three approaches to the problem of the Atman are the psychological, epistemological and transcendental. The psychological approach is best exemplified in the Mandukya Upanishad, where an analysis of the states of consciousness is fully brought out. The Self, according to the Upanishad, experiences four states, namely, those of wakefulness, dream, deep sleep and pure consciousness. The

first state is that of wakefulness, when the Self is conscious only of external objects and enjoys gross things. The second state is that of dreaming, when the Self is conscious of internal objects and enjoys the subtle things. The third state is that of deep sleep when the Self desires no desires and dreams no dreams but being centred in itself feeds on bliss. The fourth state of the Self is that of pure consciousness, when there is no knowledge of internal objects or of external ones, when the Self is beyond thought and beyond the possibility of any indication, when it is serene, simple and self-poised. By an analysis of the different states of consciousness, the Upanishad points out that the bodily consciousness must not be mistaken for the Self nor the consciousness in dreams nor that in deep sleep. The Self is of the nature of pure consciousness. I am I. which sees itself by itself, that which recognises itself as identical with itself in the light of the supreme knowledge -that must be regarded as the Self. The Self is realised in that ecstatic and self-poised state.

That I know is the ultimate presupposition of all knowledge. This is a recognised tenet of epistemology. It may be said that it is only in so far as I know a and I know b, that I can ever know the difference between a and b. My knowledge of any other relation implies as the pre-condition that I know the terms between which the relation obtains. It is only against the background of the I know that any relation has its meaning. The conclusion to which such consideration points is that the background of all relations falls beyond the relations; as such it cannot be conditioned by any thing different from itself. To put it briefly, the pre-condition of all relations cannot itself be a term of the relation conditioned by it. The Self cannot be coordinated with the objects between which exists a relation.

The epistemological analysis which remains at the relational level can never rid itself of the objectivist attitude leading to the confusion of the self with the not-self, of the subject with the object. The analysis therefore must be carried further into the transcendental level, and then

the Atman will be realised as the supra-rational experience which is yet the support of all distinguishable entities. It is urged on one hand that the Atman is the ultimate transcendent principle, and on the other, it is repeatedly said that it lies beyond the region of thought and speech. The important step that is taken in resolving this paradox is represented by the statement that God or Brahman which is the foundation of the world is no other than the Atman or the Self which is pre-supposed by all knowledge and experience. Hence Yoga or union is possible because of this identity between God and soul.

This union is in the nature of immortality. The ideas of immortality and of a future life are not identical. first implies an existence in divine consciousness, raised above the vicissitudes of time, while the second means another temporal existence for the individual following death. The belief in future life is almost universal and the primitive man thinks of his life in the beyond as an extension and reproduction of the present. The belief in immortality becomes a part of the philosophy of religion when it is directly connected with belief in God. The concepts of immortality fall into two classes-inherent immortality and conditional immortality. According to the former, the human self is naturally immortal; according to the latter the self attains immortality on the fulfilment of certain conditions. Yoga brings about a happy synthesis of these two concepts by maintaining that the natural immortality of the self can be proved on metaphysical grounds, while the conditional immortality depends upon the action and choice of the self. Those who definitely pursue the lower values, the things that perish, share the mortality of that which occupied their attention and their thought. Those who choose the higher values, the things that are eternal, receive the gift of immortality.

There are again the concepts of impersonal immortality, incorporeal immortality and personal immortality. As rivers which flow into the sea disappear in the mighty waters and lose their name and form, even so does the wise soul become absorbed in the Transcendent Person and lose its name and form. As when honey is prepared by the collection of various juices, the juices cannot discriminate from which tree they came, even so when the souls are merged in the Real they cannot discriminate from which bodies they came. This is clearly a doctrine of impersonal immortality. There is an important passage in the Mundaka Upanishad which tells us that the soul of a man who has realised himself becomes mingled after death with the whole Such a soul becomes a great diffusive power, "whose voice is on the rolling air and who stands in the rising sun and who may be seen in star or flower or wherever the eye may be cast". This is an instance of incorporeal immortality. Personal immortality consists in attaining to an absolute likeness to God. Here personality survives even in union. Not loss in Oneness but possession of Oneness is the secret of Yoga. Hence the goal is not to lose oneself in the Divine Consciousness, but to let the Divine Consciousness penetrate into body, life and mind and transform them.

BHAVA

(H.H. Sri Swami Abhedanandaji)

Bhava is invaluable and beyond expression. Unlimited is its form; inestimable is its state; incomparable is its sweetness. As long as there lingers a trace of desire in us, we have no right to enter into the Kingdom of Bhava. Lord Krishna, in the Gita, has compared Kama to burning fire. The more the flame of Kama is fed with the objects of pleasure, the fiercer it blazes. When obstructed, it takes on the awful form of anger. The Lord says that the love of all worldly things is but Kama and it will lead to total destruction. Bhava, on the contrary, is easily turned towards God and then it showers down peace and happiness.

When Bhava attaches itself to God, it becomes most pure and changes into the highest Sadhana or devotional practice. We who are trapped to suffocation within the BHAVA 95

dungeon of Karma are gradually led towards the free realm of Bhava by such Sadhana.

As we progress towards the Kingdom of Bhava, we shall arrive at a state of sheer joy—intoxication—from which beauty and calmness will well up and overflow. This is the province of Jnana or knowledge of God. This Gangetic God-knowledge will keep on flowing. We may swim and dive in it to our heart's content; cast off all weakness and satisfy our hunger and thirst; that is to say, we may slake our soul's thirst for God-knowledge and appease the hunger of our mind heated by yearning for the loved Unknown. From the realm of Jnana, we may also obtain the passport for entry into the Empire of Bhava. During the onward journey, this God-knowledge or Jnana will be our faithful bodyguard.

A pure synonym for Bhava Rajya is Goloka (the earliest world of divine conception). Brahman, pure Existence-Knowledge-Bliss is ever one, without a second. Yet, It takes on a twofold form to create the joy of Vision. It is because of His infinite mercy, His wish to disseminate this joy of God-vision, that, He who is one, divided Himself. The two forms thus made incarnate are hailed by our Shastras as Radha and Krishna. In Goloka, the sweet play of the Divine Pair goes on for ever. Devotees, who in Bhava witness this wondrous play, call it 'Rasa Lila'. Sweet and entrancing in the extreme, it is beyond the power of words to describe it. It may be likened to a vast placid ocean immeasurably deep. In this ocean of varied forms, ripples of Bhava, ethereal and most captivating, play unceasingly.

Their sport is in that quintessence of Bliss, the Lord. There is no mere fancy, not a castle in the air. It is sheer perfect, absolute Truth. Only a very few most fortunate souls have the right to enter within the bounds of this effulgent realm. They are the blessed devotees who are so undetachably attached to the Lotus Feet of the Divine Pair (Yugala Murti) Radhakrishna, that they cast off the joys of the world as mere straw and even despise the happiness

of Moksha. Remember, this Divine Sport which bubbles up from pure Existence-Knowledge-Bliss is beyond the ken of our gross language, thought or intellect.

Bhava is sometimes interpreted as imagination. It is not in this sense that the realm of Bhava is conceived here. In the Vaishnava creed, Bhava signifies the zenith of love. Krishna is pure Existence-Knowledge-Bliss; that is, God is hailed as the King of Joy by Vaishnavites. Mahatmas who roam at will in the realm of Bhava consider Rasesvari (Queen of joyful play) Radha as Mahabhavasvarupini (Supreme personification of Bhava). Nowadays, devotees of all sects handle or discuss Bhava commonly. Bhava is taken to be identical with Bhavana (imagination). Bhavana is usually identified by us with thought. When a thing is conceived so as to attain a form, that is also called Bhava. Various thought-ripples termed Bhava-Katha, which themselves have obtained form from Bhava, keep rising within us. When pure love-attachment to the Lord and other beautiful emotions dawn, these are also called Bhava. Those in whom such love and attachment arise are hailed as Bhavakahpossessed of Bhava-by the Shastras. Their melted heart is dissolved to extreme softness by Bhava. Those who are filled with Sraddha (reverential attention) are also termed Bhavakas. The fortunate Bhavakas ceaselessly carry themselves in the blessed centres of their own Bhavanas.

Bhava, from another angle, may be described as Hladini-Sakti (spirit of Bliss), the inmost essence of Power, that has assumed form from Existence-Knowledge-Bliss. When Bhava grows by degrees to its zenith, it assumes form and evolves into Mahabhava (supreme Bhava). In the words of the Lord, this supreme Bhava appears embodied in the form of Sri Radha Devi. Bhava Rajya (Realm of Bhava) is intended here to mean the Bhava of God (Universal Love). Imagination approaches nowhere near this concept. God is no figment of the imagination. He is the Purest Truth! The devotee's Lord has voice, form, feeling, scent and sensation; but all these are not of the earth or mundane; He is no mere creature of a Gandharvanagara (world of

fancy). The sweet notes of His flute are actually heard by the devotee; the Divine Form lovely beyond imagination is really seen by him and he feels that the object of his eyes' existence is, at long last, fulfilled! He drinks to his heart's content the nectarine melody flowing from the Lord's lips. The Lord's touch thrills his entire being; the fragrance wafted from the Divine Form is actually sensed by him! In that ecstasy of Bhava, the devotee clasps His feet to his heart; and he feels the smooth Lotus Hand of the Lord placed on his head in love!—How can it be just a cobweb of imagination? It is the highest Truth! This is the Truth! At least the Shastras will not deceive us. If we exert our clever intelligence to the utmost, all this will seem a mere concoction of fancy! Do we not see form, hear sound and feel touch and scent and sensation as true in the state of dream? Only, Bhava is no dream, but alertness in the extreme. In this state of intense alertness, in the realm of Bhava, we can see the Lord, hear His full-toned voice, and feel His scent and touch as living Truth.

Reverence and faith are the root secrets of Sadhana. The Lord will appear before the devotee wearing the form of the devotee's own conception. Such vision has been, in all ages, bestowed upon the recipients of Divine Grace, and continues to be bestowed even now. Sadhana originates from Bhavana; and the root of Bhavana is Sraddha (intense interest and attention). Bhavana detached from Sraddha is fruitless. Through Bhavana, the Sadhaka gains Divine Grace; and through Divine Grace, the right of admission into Bhava Rajya. Most subtle of the subtle, too rare for the grasp of the gross intellect, will become each ripple of his Bhavana, and with these he worships the Lord of Love in Perfect happiness. Love! Happiness!! Peace!!!

(Note:—This article has been compiled from the letters of His Holiness Sri Swami Abhedanandaji Maharaj.)

MEANING OF CULTURE

(Sri Swami Shivapremananda, London)

THE word culture is derived from the Latin root colere which means 'to cultivate' as well as 'to adore'. Thus, culture is primarily cultivation of mind through love of ideals.

Just as the Latin meaning of culture is to cultivate and adore the subtle, the Sanskrit meaning of Samskriti is to create a sense of the whole within oneself and in society, freeing the mind from narrow concepts, prejudices and passions. Even though the purpose of culture is cultivation of mind and to acquire a deeper insight into the soul of a tradition, a people, a nation, its goal is an integral vision of life, self-knowledge and strength of character. It means to sublimate our emotions, free our lives from fears and superstitions, make us better human beings and create an active individual and social conscience.

Personal behaviour is a measuring factor of the individual's culture. How society treats its members does, indeed, determine its cultural level. Bursts of talents in art and architecture represent the aspirations of a culture. Democratic institutions, relevancy of rights and responsibility, social justice, a collective moral sense, even commercial integrity are all pertinent to the cultural maturity of a people.

Culture is thus a better expression of the spirit in our existence through the vitality of a creative conscience, for without conscience there is no culture. Its five principles are: 1) Tolerance, that is, discipline of the ego, of gross passions. 2) Understanding, breadth of vision, depth of perception. 3) A feeling heart, sensitivity, compassion, refinement of emotions. 4) Sense of duty, responsibility, spirit of service. 5) A wholesome conduct, integrity in human relationship.

INTEGRATION AND EVOLUTION

Without a desire to learn about and experience the depth of life there is no culture. Life is an experience and

expression of relationship: in feelings, ideas and actions; with nature, people and infinity. The 'I' seeks its security as a body through sensation and possession, as a mind by the exercise of opinion and involvement of feelings, and as a spirit through its sense of being a part of the whole, the infinite. As the first two bases are inadequate one seeks fulfilment in the last, and as the last is not tangible enough one goes back to the first for a reassessment. The purpose of culture is, thus, an integration of the material and the spiritual.

The determining value of the term 'material' is the principle of possession, because that which is concrete can be captured and, therefore, meant to be possessed and likely to be attached to. The term 'spiritual' is characterised by freedom due to its subtle, interpenetrating and transcendental nature. In the same way, the term 'positive' is a state of inner freedom from passions, an experience of peace, tranquillity, out of which comes fulfilment, from fulfilment happiness, from happiness a capacity to relate and in order to integrate. The term 'negative' is a state of isolation of the self in justification of the ego, either through self-pity or resentment.

When a lack of fulfilment of the ego-self fails to awaken the mind to reason and, therefore, to think and feel and relate with a deeper understanding, it is called a state of prejudice and rejection. Thus rejecting, one becomes rejected, self-loving one begins to hate oneself unconsciously. It is the self that experiences the innate instincts through memory-oriented desires, either in preference or rejection, from which arise the love to possess and the passion to hate the dispossessor.

Introspection, devotion to spiritual ideals and discernment conduce to clarity of mind to understand the nature of things and their inter-relatedness, and this comprehension helps to subdue passions, leading to inner harmony. Thus, to be positive is to be free, to be negative to be bound. Truth is positive because it is a rhythmic, symmetrical interaction of perception, in which balance is the

uniting principle of the perceiver and the perceived. Love is positive, because within its fulfilling interaction there is the transcending principle which frees the individual from isolation and dependence on self-gratifying passions.

The purpose of culture is to move our life from darkness or ignorance (Tamas) to desiring, experimenting, asserting (Rajas) to finding, understanding, integrating (Sattva). From mass to force and from force to balance. From inertia to movement and from movement to order. From inhibition to desire and from desire to sublimation of desire. From laziness to restlessness and from restlessness to equanimity. From mental opacity to discussion and from discussion to profound silence.

The ideal of culture is essentially the education, refinement and sublimation of the ego through self-effort. For, the searching self is the feeling self, the feeling self the knowing self, the knowing self the fulfilling self, and fulfilment is in doing what we can to the best of our understanding of one another. In such a process there is the diminishing of the gross self and better spiritual integration.

RELATIONSHIP AND CHARACTER

We are all individuals formed and reformed through relationship. Our happiness and misery are a product of relationship. However much we may talk about individualism and personal independence, our life is influenced by collective structures such as the family, place of work and the general fabric of the society we live in. Relationship means inter-response, and inter-response is communication. Most of our problems arise because we have little integrity or genuine representation in communication other than gratification of the ego-sense.

Relationship between two persons begins with the awareness of each other. We have, of course, no problem with sense-awareness, but it is the awareness of each other's feelings and needs and the willingness to care for these that enable communication to be meaningful. In re-

lationship we throw ourselves at each other—our views, physical and emotional demands—and thus fail to communicate. In the family unit, although physically related, we fail to communicate because the gratification of our expectations, our egos, becomes more important than responding to one another's feelings, problems, needs.

Self-centredness is the basic cause of our feeling isolated, not being understood. Through selfishness we push ourselves on to, or run away from, one another and thus fail to communicate. How can we communicate when by loving we mean to gratify self-love through another person? Being concerned with the protection of our images in relationship, which is indicative of insecurity, we tend to be hypocritical. It is the lack of character which vitiates relationship.

Strength of character never hurts another but lack of tact, which means an excessive awareness of the rightness of one's position vis a vis another's and, as a consequence, impatience or outright contempt in self-projection. However, self-righteousness is not strength of character. The criteria of character are in these integrities:

1) Integrity of knowledge, as to what may I know and how may I know, that is, not wishful thinking. 2) Integrity of feelings, in what do I care for, in what way does someone mean anything to me. (Love is blind when one is in love with the image superimposed and, therefore, unable to see clearly.) 3) Integrity of actions in what may I do and how may I act, for the reality of a relationship is measured by what is done within it. 4) Integrity of self, or the truth in the expression and functioning of our individuality. 5) Integrity of relevancy, so that the validity of a hope or expectation is in the approximation of our capacity and effort for its fulfilment.

DISCIPLINE AND SENSITIVITY

There are two basic factors in culture: discipline of the raw physical nature, and spiritual sensitivity. The why of discipline is based on the fact that life is expressed through energy and our egos are thrown at one another by the drives of our passions and emotions. The purpose of discipline is not repression of life's energies. Energy implies movement and discipline means direction of energies. Thus, discipline is really a process of attunement which is understanding and love of the reason why.

Attunement gives health to discipline, repression makes us hurt one another through its by-products: intolerance, resentment, peptic ulcer and hardening of the arteries. Discipline means to cultivate a sense of integration, to be sensitive, to be aware of life, to be attentive. Without attention there is no understanding, thus no attunement, which is the purpose of discipline; one does not get attention through justification, condemnation and dogmatic conclusion. Without the ability to inspire interest within one-self, a feeling of one's relatedness to the life around, there can be no attention, thus no discipline.

Spiritual sensitivity, one of the bases of culture, is to appreciate the immanence of the spirit, the cohesive principle of life such as we know in the common longings for truth and love, security and a sense of belonging. Spiritual sensitivity implies:

- 1) A creative conscience, meaning movement of mind in the clear spring of reason and movement of heart in the refreshing breeze of faith. However, faith does not mean an unquestioning belief in an authority or institution, for it promotes dependence and retards initiative, or encourages fanaticism, a by-product of ignorance, fear and insecurity. Faith means wanting to know, to feel, to unite, to experience the essence of life, and conscience is a result of this movement of heart. Conscience is that which makes this movement tangible through a grasp of the reality by effective discernment and fulfilment of responsibility by productive action.
- 2) A creative will, wanting to test one's beliefs, experiment with ideas, ideals, in the field of action so that one learns their relative validity. After all, an ideal or a

dogma is useful to the extent it serves man, promotes his good, and a tradition is meaningful in the sense that it gives him an identity in the present and direction into the future, not to make him a fossil. A dogma is meant to serve man, not man the dogma. A tradition is to provide him with a scaffolding to build his life, not to make him its prisoner. A doctrine is to give him initiative to think and act, not make him a spiritual dependent of a religious order or its interpreters. A human being is not meant to be a sycophant of unseen deities or super-egos on the human plane, but a participant in the life process.

- 3) Integrity in relationship begins with the family structure. Life is emulative, and a sense of value begins in the family. If the parents cannot communicate the strength of truth or of character by their example, they have already defrauded their ideal of parenthood. A new life can flower best where there is mutual communication, not dark niches in the mind to be hidden from one another, where one does not use another for self-love or ego-gratification, where to love is not to make one dependent but instil dependability, security, loyalty and require these very qualities from the loved ones.
- 4) A civic consciousness, a sense of duty, should not merely be confined within the family, but extended to a wider, tangible circle so that one learns to respect another's rights while protecting one's own, has a collective sense of responsibility and regard for public property as much as for one's own. This naturally means self-discipline and a sensitivity to the life around, for an enforced social or theocratic discipline without individual initiative becomes a dull, collective conformity. In such a case society loses its creative vitality through overdependence on group security.

A civic consciousness is the result of the respect for the right to live. To live is to experience and express. To experience means to participate, to express, to communicate. To participate means to share, to give and to receive, to be responsible and make others responsible. To communicate means to be genuine, not a fraud unto oneself and to others, to believe in what one says and to be attentive to what is said. On the animal level one communicates through nerve-sensation, on the human by the interaction of reason and on the spiritual through the purity of feelings. The purpose of culture is to give a better expression to the higher levels of our nature.

The average quality of individuals reflects on the quality of social values. Social patterns are based on precedence and set and inspired by the leadership, and leadership rises from the people. Thus, the primary concern of society is: 1) to make people think for themselves, encourage the element of curiosity to seek and to learn, to be interested in; 2) to promote initiative by the delegation of individual responsibility and creating motivation through a sense of belonging, thereby opening up the creative urges; and 3) to generate a sense of relevancy that all rights are pertinent to specific areas of responsibility and fulfilment of corresponding obligation, that no special group in society can dictate its interests over those of another. It is the abdication of responsibility that leads to the loss of freedom. It is the loss of individual perspective and capacity to communicate and share and give a collective viability to such a vision that conduces to disorder, stagnation and dictatorship. It is not so much what one says or believes that matters, but what one is able to do to make culture an individual and collective experience in the institutions of society.

AN OUTLINE OF THE DEVELOPMENT OF PHILOSOPHICAL THOUGHT IN INDIA FROM THE VEDIC TIMES TO THE PRESENT

[Dr. (Mrs.) Sita Krishna Nambiar, Principal, Daulat Ram College, New Delhi]

THE Sanskrit word for philosophy is 'Darsana' which means perception not merely of the physical world but also of the non-physical world. Darsana covers the entire life of beings as well as the universe beyond it. Whatever is

sentient or non-sentient comes under its purview. The beginning of such a Darsana can be traced back to the hymns of the Rigveda which is supposed to have been composed about the middle of the 2nd millennium before Christ. Since then Indian thought has developed practically unhindered by outside influence and has evolved several systems of philosophy. It has also given the world a national religion—Brahmanism (today known as Hinduism)—and a world religion—Buddhism.

It is an old saying that early Indians did not have a historical sense. But this is true only in a limited way. We should remember here that nowhere else in the world is a bulk of literature preserved so well in tact through oral tradition. There was no script available at that time. To preserve the text by hearing alone, without any misrepresentation, was possible only in India with her technique of eight types of recitation of the same text, such as the Samhitapatha, Padapatha, Jatapatha, Ghanapatha, etc. We also find in the Vedic texts lists of teachers who gave those compositions. Later, in the time of the philosophical systems we find the names of the founder, his students and also the heads of particular schools. It is so with the oldest philosophical school—that of Sankhya. In the later schools, it is even better. The Vedanta schools give not only the names of teachers, but also the biographies of their heads and their disciples. The Jainas and the Buddhists maintain an even better record. For example, Haribhadra, a Jaina author supposed to have lived in the 8th Century A.D., in his Shaddarsana-Samuccaya, gives information in verses about the six important systems which existed in his time. So also, Sayana Madhava of the 14th Century A.D., in his Sarvadarsana Samgraha, not only expounds the important systems but also gives their sources.*

THE VEDAS

The Veda is the first text of Indian literature and Indian philosophy. But we will be disappointed if we try

^{*} See Franwallner Erich Geschichte der indischen philosophie, B and I.

to see philosophy in each of its hymns. The hymns are expressions sometimes of wonder, sometimes of awe. The early Vedic Aryan sees in nature such wondrous beauty that he gives expression to his feelings in words. Sometimes he is struck by a kind of awe at the overwhelming power of some natural phenomenon over which he has no control. But he sees something common behind all these natural gods whom he starts worshipping—something of a luminous nature. That is why these gods are called 'Devas' or the shining ones. This worship is followed by an attitude of give and take and the relation of mutual support and nourishment begun on earth is continued in heaven.†

We always find that man has to adjust himself to the external world as he is a 'social animal'. But there is the internal world which he wants to know and with which he wants to adjust. This inquiry into the internal world continues even while man gets adjusted in society. Vedic Aryans, while settling down in the Indo-Gangetic plain, must have been faced with the problem of bringing some order into society. So the Varnasrama Dharma comes into existence. The society is divided into four Varnas and the individual's life into four stages. The Varnas (literally 'colours') which later came to be known as castes are Brahmana, Kshatriya, Vaisya and Sudra. The Asramas are Brahmacharya, Grahastha, Vanaprastha and Sannyasa. Originally the deciding factor of the Varnas was the profession. The priests were the Brahmanas, the rulers were the Kshatriyas, the businessmen were the Vaisyas and the labourers were the Sudras. Later on it becomes hereditary, To maintain purity, the various Varnas do not inter-marry and do not inter-dine. (It is noteworthy that the word 'caste' originated from castus, a Portuguese word which means purity.) Still later, the Brahmanas who deal with teaching assert superiority and a hierarchy of castes is established. Those who do not come under the fourfold division of society are called the Avarnas or the Dasa Varnas which later come to be known as the 'untouchables'.

[†] Peterson Peter, Hymns from Rg-veda, Vo'. I, pp. 22.

So we see that while society is settling down, priestly class becomes more and more important; the Brahmana becomes all-powerful. To perpetuate himself in power, he gives more importance to Karma or the ritual. Thus the ritual which is started as a mere offering to please the deity, attains enormous proportion, the details of which are given in a bulky literature in prose called the 'Brahmanas'. But at no time do the early Aryans stop questioning about the highest truth. Even in the Samhitas we see very highly developed philosophical ideas, such as are expressed in the Hiranyagarbha Sukta, the Purusha Sukta, the Vak Sukta and the Nasadiya Sukta. But, the religion remains with the elite. The layman gets converted to the belief in rituals. Animal sacrifices and even human sacrifices form part of the rituals. The conception of a heaven becomes deep-rooted in the mind of the layman. He starts neglecting his life in this world and begins to prepare for the next world, the passport to which is in the hands of the Brahmana. Even a king has to obey the Brahmana. As is always the case in history, when one party is powerful, another party revolts against this. Here we see the Kshatriyas (who lead the Vanaprastha life and have plenty of time to think) revolting against the undue importance given to Karmakanda and also against the idea of Svarga or heaven as the ultimate goal of man. As an outcome of this, there evolve the various schools of philosophy. These can be divided under two heads—the Astika and the Nastika. The Astikas are those who accept the authority of the Vedas and the Nastikas are those who do not.

So we see that in the Vedic Samhitas, we have some hymns with philosophical ideas; in the Brahmanas there is less philosophy and more on rituals; in the Aranyakas, an attempt is made to bring about a compromise between Karma (ritual) and Jnana (knowledge). In the Aranyakas, the rituals are given an allegorical interpretation. What is found in the macrocosm is found in the microcosm. So worship of a deity means worship of the corresponding deity in the body. The Indriyas (senses) are also Devas, as

they also illumine the objects. These thoughts are later crystallised in the Upanishads. The answer to the question in the Samhita (viz., to which god shall we offer our oblations?) is found in the Upanishads. That answer is: Brahman, which is the truth behind the macrocosm, is the same as the Atman, the truth behind the microcosm. The sages of the Upanishads sometimes try to bring a compromise between Karma and Jnana and give equal status to both, though some Upanishads definitely condemn Karma.

THE NON-VEDIC SCHOOLS

But there are other extreme schools who do not want to accept the authority of the Vedas. They are the Charvakas, the Jainas and the Buddhists.

The Charvaka (the one with a sweet speech) is the materialist, also known as the Lokayata. According to him, the only means of knowledge is perception (Pratyaksha). Wealth (Artha) and pleasure (Kama) are the sole aims of man. Dharma and Moksha are dismissed. There is no other world. Emancipation is death. Knowledge consists only of statecraft. Varta or the science of agriculture and trade (Krishi, Go-raksha and Vanijya) is included in this. The three Vedas are the incoherent talks of cheats!‡ Unfortunately, we do not have any original text of the Charvaka school. Brihaspati is supposed to be the founder of this school. Materialism, as a school of philosophy, arose in India much earlier than anywhere else in the world.

Vardhamana Mahavira in 540 B.C. preached against Himsa (injury). As a matter of fact, Mahavira or the great spiritual hero, is only the last in a series of Jaina prophets. According to tradition, he is the 24th. The word 'Jainism' goes back to Jina—from the root 'Ji' meaning 'victor' i.e., one who has achieved mastery over himself. According to Mahavira, the Jiva (self) shines like a lamp in the middle of the city of nine gates (the body). The

[‡] See Prabodhacandrodaya, Introduction and Translation by S.K. Nambiar, page 43.

intrinsic nature of the self is purity. The Ajiva (not-self) is not merely matter (Pudgala), but also time and space. The number of Jivas is infinite, all being alike and eternal. Jainism curiously believes in the variable size of the Jiva in its empirical condition. The Jiva is thus capable of expansion and contraction. Knowledge constitutes the very essence of the Jiva. Therefore, the Jiva can know unaided everything directly, and exactly as it is; only, there should be no impediment in its way. The impediment is caused by Karma. When this is removed, the Jiva becomes omniscient and attains Kevala Jnana which is Moksha. The Syadvada is the most conspicuous doctrine of this school. It means that the conception of reality is extremely indeterminate!*

Buddhism is another school which comes up as a revolt against the ritualistic practices in Brahmanism. Its founder Siddhartha, later called the Buddha or the Awakened One, was born in the middle of the 6th Century B.C. The suffering which afflicts mankind prompts Siddhartha to renounce the world and find out a solution. Buddha wrote no books. His teachings were compiled long after his death. These texts of early Buddhism, called Tripitakas or Three Baskets of Tradition, are written in Pali. This school of early Buddhism is the first one to start a nunnery. Buddha dismisses the conception of personal God and Self. is no king Ego holding a levee of presentation."† But he believes in the theory of Karma and transmigration. He admits states of consciousness, but not the mind. To him, the sensations and thoughts, together with the physical frame with which they are associated, are themselves the It is an aggregate (Sainghata). This doctrine is called in Sanskrit the Nairatmyavada. The principles of impermanence and non-self are fundamental to the teaching of Buddha. The path of self-discipline which leads man to Nirvana (liberation) is eightfold: (1) Right path, (2)

^{*} See Hiriyanna, Outlines of Indian Philosophy, page 163.

[†] Rhys Davids, Buddhist Psychology, page 98.

right resolve, (3) right speech, (4) right action, (5) right living, (6) right effort, (7) right thought and (8) right concentration. Later on, there developed many Buddhistic schools which are broadly classified as the Hinayana and the Mahayana. The Hinayanis believe in the reality of outward objects (Sarvastivada) and stop with the Nirvana of the individual, while the Mahayanis do not accept the reality of outward objects and also believe that the awakened individual should work for the Nirvana of the rest of the world. The final stage of development of the Buddhist philosophy is given in a condensed form in Prabodhachandrodaya of Krsnamisra in the Third Act. "All elements of existence are momentary and devoid of self. They appear as if they were outside (had objective existence), (but are only) superimposed on the chain or flux of consciousness which shines without any object-tinge, when all the Vasanas are dropped.": "Somebody characterised by pure consciousness who has fallen into the chain or flux of (consciousness which is) my person, will attain liberation, when he is freed from all Vasanas."*

These heterodox schools are not intended for any specific section of the community but are for all without distinction of caste or sex. Later, the orthodox schools also threw open their teaching in substance to a wider public. Their thought also became predominantly realistic. This only shows that there was a general awakening of the common people at that time. As a result, we find the teaching of the Bhagavad-Gita thrown open to anybody who has the capacity to understand.

THE SIX ORTHODOX SCHOOLS

By about the 3rd or 4th Century B.C., a great mass of philosophical material had accumulated, which had to be systematised. But the details relating to the early stages

and and the same of the time

[†] Prabodhacandrodaya, Introduction and Translation by S.K. Nambiar, page 46.

^{*} Ibid.

of this systematisation is lost to us. The only information we get about them is through the Sutras or aphorisms. Each one of the orthodox systems has its own Sutras—excepting the Sankhya. Even this system possesses one, but it is quite evident that it belongs to a later period. The Sutras are so laconic that they are hardly intelligible without a commentary. We have such commentaries, and sometimes, commentaries on these commentaries. A common feature of all the systems is that they all investigate Pramanas or the means of valid knowledge. The number may vary from school to school.

The ordinarily accepted orthodox philosophical systems are six, viz., Nyaya, Vaiseshika, Sankhya, Yoga, Purvamimamsa and Uttara-mimamsa (Vedanta). We have seen that belief in the Karma doctrine and in Moksha is already there in the two heterodox schools, viz., Jainism and Buddhism. These are common in all the orthodox schools. Like the heterodox schools, we also have many orthodox schools which do not believe in a supreme God. If at all they accept a superior self called God, they do not give much importance to Him. But all these orthodox schools accept the authority of the Veda in certain important matters like Dharma.

We take first the Nyaya and the Vaiseshika systems which at one stage were grouped together along with their exponents. The chief sources of information for these schools are the Vaiseshika Sutras of Kanada and the Nyaya Sutras of Gautama. The Nyaya-Vaiseshika group, like Jainism, believes that the being of the external world, although necessarily known through the mind, is in no way dependent upon it i.e., it believes in the independent existence of the external world. So the system is described as realistic. This system maintains that the ultimate reality is many and therefore is pluralistic. These entities must be either atomic or all-pervasive to be eternal. All objects are produced by a combination of atoms. God is the all-knowing Being who disposes the atoms, but He does not create the atoms, because they are eternal like Him. The

Jivas or selves are many and all-pervading. Moksha or liberation is Apavarga or escape from pain and pleasure. This can be attained only through correct knowledge of the Padarthas.

Sankhya Yoga is one of the oldest, though we are not sure whether it originated from the Upanishads or had an independent origin of its own. But there is no doubt that this system has influenced the Indian thought from very Kapila is supposed to be the propounder ancient times. of the Sankhya school and Patanajali of the Yoga. word 'Sankhya' means 'number'. The Sankhya system has twenty-five principles. 'Sankhya' also can mean 'reflection'. which stands for the method of realising the ultimate fact by means of steady and persistent meditation. This system also treats both matter and spirit as ultimately real and also admits plurality of selves which it calls Purushas. But, unlike the Nyaya-Vaiseshika, it traces the whole physical universe to a single source called Prakriti. This Prakriti, the primaeval cause of the universe, is one and complex. It is constituted of three factors (called Gunas) -Sattva, Rajas and Tamas. Sattva signifies the pure, Rajas the active and Tamas the stolid.

Purusha, by nature, is free. But, due to ignorance, he associates himself with Prakriti and suffering starts. Purusha left alone cannot act as he has no instrument to act with. Prakriti left alone also cannot act, as there is no spirit to will the act. So the example of the lame man and the blind man is usually given. Both together can go ahead. Through knowledge Purusha dissociates himself from Prakriti and attains Kaivalya—aloofness from Prakriti i.e., being his own self. Sankhya in its classified form is definitely atheistic. All Purushas are equal. But the Yoga system postulates the existence of God over and above the Purushas. But this God, though eternal and omnipresent, is not all-comprehensive. He is not responsible for creation. Being perfect, he serves as a pattern to man. But Moksha means realisation of one's own Self. It can be attained through the eight limbs of Yoga. Hence the name Ashtanga

Yoga. The eight limbs are Yama and Niyama (consisting of negative virtues like non-injury and positive virtues like purity), Asana (posture), Pranayama (control of the life-energy), Pratyahara (withdrawal of the senses from the objects i.e., a backward movement), Dharana, Dhyana and Samadhi. The last three are different degrees of concentration. During this Yoga process, it is quite possible that one attains certain supernatural powers called Siddhis, but Patanjali dismisses them as really hindrances to Self-realisation.

The term Mimamsa means a systematic investigation. The Purva-mimamsa deals with the Karma-kanda while the Uttara-mimamsa deals with the Jnana-kanda. The earlier one is briefly called Mimamsa, while the latter is called Vedanta. The Mimamsa doctrine goes back to the Brahmana period. The primary source of this as a system is the Sutras of Jaimini (Circa 300-200 B.C.). This school is also pluralistic and realistic. The self is all-pervading and eternal. The main object of this school is to establish the authority of the Veda. The central features of the Mimamsa view of the Veda are: -(1) that it is selfexistent or eternal, (2) that it is concerned essentially with super-sensuous matters and (3) that it includes portions requiring to be interpreted not literally but liberally.† It is sufficient to say here that this school lays stress on the Karma-kanda and Karma is supreme. Moksha is final escape from all the ills of life.

The systematisation of the teachings of the Upanishads is done by Badarayana in his Sutras. This school gets the name Vedanta, as its main teachings are centred in the Upanishads which form the concluding part (Anta) of the Vedas. Moreover, it is in the Upanishads that the result of the search after truth is attained. The main texts of the Vedanta are the Upanishads, the Bhagavad-Gita and the Brahma Sutras. They are called the Prasthanatrayi. We see in the Upanishads monotheism and monism often

[†] Hiriyanna, The Essentials of Indian Philosophy, page 140.

mixed up with each other. The belief of the early hymns in many gods now becomes, more or less definite mono-"What is but one, wise people call by different names as Agni, Yama and Matarisvan." This conception of the supreme God is more philosophic than religious. Thus. the most prominent among the conceptions of the supreme God is Prajapati. But later, in the Upanishads, Prajapati is reduced to a secondary rank under the designation of Brahma. Another direction towards which the earlier hymns develop is definitely philosophic, tracing the world to a primordial cause which unfolds itself as the universe in all its diversity. "Tat Ekam" (That One). The Upanishads are secret teachings called "Rahasya". The word Upanishad literally means sitting near. It denotes the teaching derived by sitting near a Guru or Teacher. Sankaracharva interprets the word to mean that which destroys ignorance completely. We have already seen that this teaching of the Upanishads is a reaction against that of the Brahmanas which inculcate an elaborate system of ritual. We have already seen how some Upanishads elevate Jnana and reduce Karma to an inferior status. It is in the Upanishads again that the nature of the Atman is discussed. It is also discussed whether the individual self is one with the Supreme Self or not. The Mahavakyas like Aham Brahmasmi and Tat Tvam Asi definitely show that these two are one and But again, there are passages which, left to themselves, would mean that the individual self and the Supreme Self are of the same nature, but not one and the same. Again, there is the question of knowing this Self. Can one know this as an object? "No" says the Kenopanishad, "It should be realised in every modification of the mind". "Knowing Brahman is becoming Brahman", says the Mundakopanishad. As there are in the Upanishads themselves monistic and dualistic statements, different schools of Vedanta developed based on these sayings.

SANKARA, RAMANUJA AND MADHVA

The three main schools of Vedanta are Advaita, Visishtadvaita and Dvaita. All the texts of the Prasthanatrayi

are interpreted by the teachers of these schools. They do this by a little twisting of the texts here and there. these, Sankaracharya's Advaita is the widely accepted one, as it appeals to reason. Sankara had Gaudapada before him who already expounded Advaita in his Mandukya-karika. According to this school, Brahman alone is real. Everything else is Mithya. Mithya means unreal in the sense that a thing in reality is not as it appears. The thing in itself is different as seen through any medium. Direct experience alone is valid. Any medium, whether it is the Indriva (sense) or the Manas (mind) will obstruct valid knowledge. The Substratum alone is real and the ultimate substratum of all knowledge is one and that is Brahman. That is what Sankara means by "Brahma Satyam Jagat Mithya, Jivo Brahmaiva Na Aparah". There cannot be any plurality. Differences are caused by name and form (Nama and Rupa). This nescience is caused by ignorance (Avidya) which is known as Maya. When one mistakes the unreal for the real, suffering starts. The self mistakes himself to be the senses and the body. It is as if he is sleeping. The awakening will come through knowledge. Karma cannot help here. Karma can help only to purify one's mind. But the ultimate means is knowledge alone.

As against this extreme rational view, Ramanuja combined an emotional aspect by introducing Bhakti or devotion. To him Brahman is Narayana. Brahman becomes personal. He is supreme. All the rest is dependent on Him. They form His body.

Without His will, nothing can happen. The Jivas can never become one with Him. Through His grace (Sankalpa), the Jiva realises his dependency on Him. Jnana, Karma and Bhakti are the means to attain Moksha. Prapatti or complete surrender to Narayana plays an important role in this philosophy. This system is called qualified monism or Visishtadvaita.

While Sankara's Advaita appealed to reason and Ramanuja's Visishtadvaita appealed to emotion, there were still

people who could not accept monism at any level. They are the Dvaitins. We already see this trend prevalent in the Upanishads and the later Vedantic texts. In the 12th Century A.D., the Dvaita school attained popularity among a section of people. This school was systematised by Madhvacharya in Udipi. To him Vishnu is Supreme. There are three entities-Isvara, Jiva and Prakriti. Isvara is one. Jivas and Prakritis are many. As such, there are five differences—differences between (1) Isvara and Jiva, (2) Isvara and Prakriti, (3) Jiva and Jiva, (4) Jiva and Prakriti, and (5) Prakriti and Prakriti. Jiva can never become one with Isvara. There are various gradations of Jivas. Some are ever-free, some can attain freedom and some are ever-bound. Bhakti, Karma and Jnana together form the means to attain Moksha.

Thus we see that various schools of philosophy developed on the Indian soil. At various stages, religion gets so mingled with philosophy that it is very difficult to separate them. Those schools which remained purely philosophical are now almost forgotten, having lost their identity. Those which came down to the practical level from the merely metaphysical are still popular. Even the layman practises such philosophy without being aware of it. is why Jainism, Buddhism and Vedanta are living philosophies even today. On the practical side, we find in all these schools a combination of Karma, Jnana and Bhakti. cannot be satisfied with mere physical work. His intelligence needs food. This is given by Jnana Yoga. mere Jnana becomes dry without feeling. So Bhakti Yoga developed. A combination of all the three is needed in this mundane level. At the highest level, Para Bhakti and Jnana become one. Karma performed with such Jnana will not bind. As long as the body is there, Karma is bound to But when that is combined with Bhakti and Jnana, man becomes a Jivanmukta. There is no contradiction here. Here it is where philosophy and religion become one.

DEVELOPMENT OF INDIAN THOUGHT

(Dr. K. Meenakshi, Jawaharlal Nehru University, New Delhi)

THE VEDIC AGE

THE earliest known stage of Indian religious thought is that of the Indus Valley Civilisation. Here we find the worship of mother goddess and a male deity who seems to be a prototype of Siva. Nature worship and animal worship were also in vogue in this period.

The next stage is that of the early Aryans, as represented in the Rigvedic hymns. The Vedas are four in number—Rik, Yajus, Saman and Atharvan. Each Veda consists of four parts—the Mantras consisting of hymns in praise of Vedic gods, the Brahmanas dealing with rituals, the Aranyakas giving philosophical interpretations to the rituals and the Upanishads dealing with metaphysical speculations.

Religious thought revealed in the early Vedic literature consists of three strata—naturalistic polytheism, monotheism and monism. Inspired by the mysterious working of awe-inspiring nature, the Vedic poet attempted to account for the various natural phenomena, and in the process, he started personifying every natural phenomenon. Thus arose a multiplicity of gods. While extolling a divinity, the Vedic poet had the habit of making him supreme for the moment. Henotheism, described by Max Muller, is said to have paved the way for later monotheism. We find some germs of later monism in the Rigveda itself in such Riks as: "That Being is one, which the wise call by various names as Agni, Yama and Matarisvan".

Sacrifices represent the second stage of Vedic religion, the first being represented by simple prayers.

Regarding the origin of the universe, in the beginning, several gods are spoken of as the creator of the universe. When we come to the monotheistic level, a question is raised as to whether God created the world out of His own nature without any pre-existing matter or through His power acting on pre-existing external matter. Both views are ex-

pressed. The main hymns which treat of creation are the Nasadiya and the Purusha Suktas.

The earliest reference to the division of society into four classes is found in the Purusha Sukta. The early Vedic society was not caste-bound. The people of this period do not seem to have had any great interest in the life hereafter, judging from their prayers for long life and its blessings. The concept of Rita is of great significance. It is the law which pervades the whole world and to which all gods and men are subservient. The same Rita has been developed into the doctrine of Karma and the Absolute in a later period.

LATER VEDIC SAMHITAS AND THE BRAHMANAS

The religion of the Yajur Veda is mechanical sacerdotalism and that of the Atharva Veda is magic and witchcraft. The idea that man owes a debt to the gods, Pitrus, men and animals is developed in the age of the Brahmanas. The four Ashramas, along with the four Varnas, are recognised and the idea of Varnashrama Dharma begins to take shape in the minds of the people. Performance of sacrifices is given prominence and Vishnu (who is elevated to prominence in this period) is identified with the sacrifice. Rudra-Siva identification takes place in this period.

THE UPANISHADS

The Upanishads are generally said to be a hundred and eight in number. Of these, ten are considered to be the principal Upanishads. They are the Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya and Chhandogya Upanishads.

The central theme of the Upanishads is the search for what is real. Philosophic speculations are not lacking even in the hymns. The earliest and most important philosophic hymn ever composed is the Nasadiya Sukta of the Rig-Veda. It raises the question of the origin of the universe in such abstract terms as being and non-being. The Upanishadic thinkers turn their attention from the external

liturgy of the Brahmanas and later Vedic Samhitas to the inner immortal Self.

The key concepts of the Upanishads are Brahman, Atman, Karma, Moksha, Jnana, etc. Brahman and Atman are the two pillars, so to say, on which rests nearly the whole edifice of Indian philosophy. The Upanishads quite often speak of Brahman and Atman as one and the same. Atman has been described as having three states of consciousness—waking, dreaming and sleeping—and all these three are said to be included in a fourth stage which is called Turiya. The highest Brahman, which is All-Bliss, is said to be the Atman as realised in the Turiya.

Brahman may be realised in two levels. One is the infinite, transcendent, all-pervading Nirguna Brahman or unconditioned Brahman; and the other is the Saguna Brahman with attributes. The Saguna Brahman or conditioned Brahman is called Isvara or the personal god.

Moksha or release is freedom from birth and death. The goal, according to the Upanishads, is the highest condition which is pure Ananda where the creature becomes one with the Creator. Release means man's realisation of his oneness with the Absolute and the path suggested for attaining the goal is knowledge or Jnana.

Some germs of the later Sankhya and Yoga schools of thought are noticed in the Upanishads. The Sankhya idea of the Purusha as passive witness may have been inspired by the famous passage of the Mundaka Upanishad which speaks of two birds on the same tree—one of which feeds on the delicious fruits while the other remains a silent onlooker without tasting them. Similarly, the insistence of the Yoga philosophy on mental and physical discipline may be traced to the emphasis laid by the Upanishads on the need for the practice of austerities to reach the goal.

THE EPICS

The Ramayana and the Mahabharata are the two great Hindu epics. The Ramayana is not so important as the Mahabharata for purposes of philosophy and religion. The important philosophical portions in the Mahabharata are the Sanatsujatiya, the Bhagavad-Gita, the Mokshadharma and the Anu Gita. The Mahabharata makes mention of the various philosophic and religious thoughts of Vedanta, Sankhya and Yoga, the Pancharatras, the Pasupatas and the Saktas. The Sankhya theory of cosmology is accepted here. The importance of Varnashrama Dharma is stressed and the four Purusharthas are recognised. The epic accepts all the implications of the inexorable doctrine of Karma. The idea of Brahma, Vishnu and Siva forming a triad is dominant in the epic.

THE BHAGAVAD-GITA

The Bhagavad-Gita forms part of the Bhishma Parva of the Mahabharata. The main spirit of the Gita is that of the Upanishads, with greater emphasis on the religious side. The Gita attempts to synthesise the heterogeneous elements of the Upanishadic tradition, the Sankhya and Yoga schools of thought, Karma-Mimamsa and the path of devotion—prevalent at that period. The three-fold path of Karma, Bhakti and Jnana for reaching the goal is advocated here. The goal is the realisation of the unity of the individual soul with the Supreme. Gita believes in the transmigration of the soul and the doctrine of Karma.

DHARMASHASTRAS

Dharmashastras are otherwise called Smritis as against the Sruti (revealed scripture). The most important of these Smritis is Manusmriti. Dharmashastras are ethical codes. They deal with the life of man in society from the point of view of religion and morality.

PURANAS

The main Puranas are said to be eighteen. Puranas are religio-philosophical literature. A leaning towards Bhakti is predominant in all the Puranas. We find a sort of sectarian monotheism in them and the most important sects are the worshippers of Siva, Vishnu and Sakti.

THE SYSTEMS OF INDIAN PHILOSOPHY.

The Indian philosophic thoughts are classified into two groups—Astika (orthodox) and Nastika (heterodox). The Astika system believes in the authority of the Vedas and the Nastika system denies its authority. To the heterodox school belong the Charvaka system, Jainism and Buddhism and to the orthodox school belong the Shad-Darshanas or the six systems of philosophy. They are Nyaya, Vaiseshika, Sankhya, Yoga, Purva-Mimamsa and Uttara-Mimamsa or Vedanta.

THE CHARVAKA OR MATERIALIST SCHOOL

The only literature of this school viz., Brihaspati Sutra, along with its commentary, is irrevocably lost. We find references to this system only in the works of the rival schools.

Of the three important sources of knowledge of any Indian philosophic school of thought, the Charvakas accept only perception as the valid source of knowledge and reject the other two. Whatever we know through perception is true and real for them.

Existence of everything is a chance. There are no laws of nature and everything has its own nature. The Charvakas do not believe in rebirth and in the doctrine of Karma. Every action, according to the Charvakas, ends when completed. As they accept only perception as the valid source of knowledge, the Charvakas deny the existence of God by arguing that no one has ever seen Him.

JAINISM

The founder of this school is Vardhamana and the first systematic work of this school is Umasvati's Tattvarthadhigamasutra.

The Jainas accept the usual three sources of knowledge—perception, inference and verbal testimony. According to Jainism, all-consciousness is the essence of Atman. Atman loses its omniscience due to the impurities of action. Action (Karma) is a substance consisting of small particles

of dust. In order to regain the all-pervading consciousness of the Atman, one should try to get rid of action. When man succeeds in getting rid of action, he becomes a Kevalin and Kevalajnana is considered to be the highest.

The categories of reality are Jiva and Ajiva. That which has consciousness is Jiva and that which has no consciousness but can be touched, tasted, etc., is Ajiva. The Jivas are infinite.

The ideal of human life is to get rid of action. The way to Nirvana lies through the three jewels (Tri-ratna) of right faith, right knowledge and right conduct. Nirvana is the soul's entry into blessedness. There is no room for personal gods in Jainism.

BUDDHISM

Gautama, the founder of Buddhism, did not write any work but taught orally. The teachings of Buddha were collected and compiled in Tripitaka.

Buddha taught his followers four noble truths—there is suffering; it has a cause; this cause must be removed; and the method of removal is by following the noble eightfold path. The noble eightfold path consists of (1) right knowledge, (2) right resolve, (3) right speech, (4) right conduct, (5) right type of livelihood, (6) right effort, (7) right mindfulness and (8) right kind of concentration.

Buddha establishes that everything is impermanent and the desire for or attachment to transient objects will naturally result in misery. Nirvana, according to Buddhism, may be obtained by destroying lust, hatred and ignorance. It is positive blessedness. The existence of God is denied by the Buddhists by arguing that a perfect God cannot be the author of an imperfect world.

THE SHAD-DARSHANAS

Nyaya, Vaiseshika, Sankhya, Yoga, Purva-Mimamsa and Uttara-Mimamsa are known as the Shad-Darshanas or the six systems of Hindu philosophy.

NYAYA

Gautama is the founder of the Nyaya school. According to the Naiyayikas, perception, inference, comparison and verbal testimony are the four sources of valid knowledge. Gautama distinguishes sixteen categories and says that one must understand these in order to obtain salvation. Even the existence of God is proved by reasoning by the Naiyayikas. God is said to belong to the class of souls. He is Paramatman as distinguished from the Jivatman or individual soul. Souls are many. Each soul passes through the tract of transmigration as conditioned by its Karma till it attains release. Release is obtained by the knowledge of the sixteen categories. The goal, which is called Apavarga, is free from pleasure and pain.

VAISESHIKA

Kanada's Vaiseshika Sutras is the basic text of this school. This system is pluralistic, realistic and theistic. The most important doctrine of this school is that of categories which are said to be seven. They are (1) substance, (2) quality, (3) activity, (4) universality, (5) particularity, (6) inherence and (7) negation. The soul (Atman) is included in the category of substance which is said to be of nine kinds—five elements, time, space, Atman and mind (Manas).

According to the Nyaya and Vaiseshika schools, Atman by itself is free from consciousness. God also is regarded as one of the Atmans, although He is the Supreme Atman. God is said to be the efficient cause of the universe. Release, according to the Vaiseshikas, is the state of absolute cessation of pleasure and pain.

SANKHYA

Kapila, the founder of the Sankhya system, is said to have composed the Sankhya Sutras which are lost. Later, Isvara-Krishna wrote his Sankhya-karika. The nature of Prakriti and Purusha and their relation form the central theme of the Sankhya philosophy.

Valid sources of knowledge, according to the Sankhya philosophy, are three—perception, inference and verbal testimony. Prakriti and Purusha are the two fundamental categories which constitute reality. The Sankhyas reject the reality of God. The Sankhya categories are twenty-five in number. Prakriti has three qualities—Sattva, Rajas and Tamas. As long as the three qualities are in equilibrium, no evolution takes place. When the balance is disturbed, evolution of the world begins.

Purusha, by nature, is pure and conscious. Purusha wrongly identifies itself with Prakriti. This wrong identification is due to Aviveka (non-discrimination) and it results in rebirth. Realisation of the pure nature of the Self and its distinction from Prakriti is the goal of the never-ending cycle of births and deaths. Moksha, the supreme goal, is not a state of Ananda or bliss as in Vedanta, but it is simply a state in which there is complete separation from Nature and thus a total destruction of the sufferings and other experiences of the existential life.

YOGA

Patanjali's Yoga Sutras is the basic text of the Yoga school, though its origin may be traced to the pre-Vedic period. The most important concept of the Yoga system is that of the 'Chitta'. It is said that control over Chitta will give the power of control over everything, because everything is a modification of this Chitta. The nature of Chitta is to undergo some modification or the other, continuously, without any break. Control over these modifications means fixing the Chitta constantly on something. Patanjali offers his eight-limbed Yoga as the means to final emancipation. The eight limbs of Yoga are Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. Release, according to the Sankhya and Yoga schools, is the discriminative knowledge that Purusha is entirely different from Prakriti. Unlike the Sankhya, the Yoga philosophy accepts the reality of God.

PURVA-MIMAMSA

The first systematic work of this school is Jaimini's Mimamsa Sutras which is commented upon by Sabara. The Sutras describe different sacrifices and their purposes and discusses the sources of knowledge and the validity of the Vedas. Mimamsa is the least philosophical of the six systems of philosophy.

Valid sources of knowledge, according to the Mimamsakas, are six—perception, inference, comparison, testimony, presumption and non-recognition. Like the Naiyayikas, Mimamsakas accept the plurality of souls and they regard the Self as distinct from the body, as it persists in deep sleep and even when the sense-organs are injured and destroyed.

Mimamsakas maintain that performance of Vedic rituals is the only way to release. They hold the view that Apurva is the link between the sacrifices and their fruits. It is produced in the permanent self of the sacrificer and it lasts till he begins to enjoy the fruits of his acts.

Jaimini is silent about the existence of God. According to Mimamsakas, there is no need to postulate a Supreme Being, since the Law of Karma is there for retributing the wrong-doing. Jaimini has not spoken about Moksha. Kumarila, a commentator on Sabara, understands liberation to mean freedom from rebirth and he upholds that both knowledge and action lead to liberation.

UTTARA-MIMAMSA OR VEDANTA

and ora page

The Upanishads, Bhagavad-Gita and Brahma Sutras (technically known as the three Prasthanas), together with the commentaries, form the essence of the Vedanta philosophy. We notice that there are two different tendencies in the Upanishads, one affirming the identity of Brahman with the individual soul and the other distinguishing the two. The Brahma Sutras attempt to harmonise these two different trends. Their laconic contents have given rise to several interpretations of which the most important ones pertain to the Advaita, the Visishtadvaita, the Dvaita, the Bhedabheda and the Suddhadvaita schools.

ADVAITA (MONISM)

The greatest and the best known system of Vedanta is Advaita. According to Advaita, nothing but Brahman is real. This system deals with the non-duality of Brahman, the non-reality of the world and the identity of the soul with Brahman.

Gaudapada's Mandukya Karika, a profound commentary on the Mandukya Upanishad, is the first systematic treatment of Advaita Vedanta.

The most important and effective teacher of Advaita, was, of course, Sankara. Sankara's central teaching may be summarised as follows: The only ultimate reality is Brahman; the phenomenal appearance of the world is the product of Maya; the individual soul and the universal Self are one and the same; and Moksha can be obtained only through knowledge.

VISISHTADVAITA (QUALIFIED MONISM)

Sankara's theory of Brahman being Nirguna (i.e., devoid of any attribute) was refuted by those Vedantins who came after him. The foremost among those who maintained that Brahman was Saguna (i.e., possessing attributes) was Ramanuja, whose system is known as Visishtadvaita. Ramanuja refutes absolute monism, denies the unreality of the universe and emphasises Bhakti as the sole means to salvation. He identifies the Supreme with Vishnu and establishes that Atman is different from Brahman.

DVAITA (DUALISM)

Madhva is the author of the Dvaita philosophy. He maintains that Brahman and Atman are different entities and form a duality. Hence his philosophy is known as dualism. Like Ramanuja, Madhva also holds the view that Bhakti is the sole means to salvation.

DVAITADVAITA (DUALISTIC NON-DUALISM)

Nimbarka adopts the doctrine of Dvaitadvaita or dualistic non-dualism. He holds the view that the world, the

soul and God are different from one another and yet the existence of the soul and the world depend upon the will of God. He accepts both different and non-different relationship between the world and God; hence his system is called Bheda-abheda.

SUDDHADVAITA (PURE MONISM)

Vallabha is the exponent of this system. He establishes that the soul and the world are, in essence, one with Brahman. He accepts Sankara's view that God and the world are not different, but he disagrees with the latter's view that the world is the product of Maya.

Of these five main schools of Vedanta, only Sankara's school holds the view that the world is unreal; according to the other schools, the world is as real as Brahman. The main difference between these schools lies in their approach to the relationship between God and the world. Sankara and Vallabha adopt the view that God and the world are not different. Ramanuja and Nimbarka hold the view that the relationship between God and the world are both different and non-different. Madhva is of the opinion that both are different and form two distinct entities.

AGAMAS AND TANTRAS

Agamas are a class of literature which deal with the worship of a particular deity. They are classified into three main groups—Saiva, Vaishnava and Sakta—according to the deity (Siva, Vishnu or Sakti) that is worshipped.

Tantra consists of the worship of Yantra or diagrams symbolically representing the deity. Mantra consists of chanting of sacred formulae. Mudra consists of various gestures made with the fingers and movement of the hands in different ways. Nyasa consists of control of breath that brings the deity into the body of the worshipper. The basis of Tantric philosophy is the doctrine of Purusha and Prakriti as propounded by the Sankhya school of thought. Tantricism is often wrongly identified with Saktism. We have Tantras of Saivas, Vaishnavas, Saktas and other sects.

The Pancharatra school, a sub-sect of Vaishnavism, is taken to be an Agama by some and a Tantra by others. Pancharatra describes the fivefold manifestations of Vishnu. They are Para, Vyuha, Vibhava, Antaryamin and Arca. Para possesses six attributes—Jnana, Aisvarya, Sakti, Bala, Virya and Tejas. Vyuha includes the four manifestations of God as Vasudeva, Sankarshana, Pradyumna and Aniruddha. Vibhava are the incarnations of Vishnu. Antaryamin is Brahman and Arca is the most concrete form of Vishnu.

SAIVA AGAMAS

There are about twenty-eight Saiva Agamas. The main schools of Saivism are Saiva Siddhanta, Kashmir Saivism and Vira Saivism. Saiva Siddhanta is the name by which Tamil Saivism is known. Saiva Siddhanta is similar to the Visishtadvaita of Ramanuja.

Kashmir Saivism, like Advaita Vedanta, is a monistic system of thought. It has two branches—Spanda and Prätyabhijna.

Followers of Vira Saivism and the Lingayat sect worship Siva in the form of Linga. Basava, from Karnataka, developed Vira Saivism into a full-blown system.

SAKTAISM

Sakti or the female energy is worshipped as supreme here. Sakta Tantras classify the souls into three groups—as Pasu, Vira and Divya—in ascending order. The object of this classification is to emphasise that the soul should change from the animal disposition into the divine. One should practise seven kinds of Acharas, which are like seven stages in the path to realisation.

No account of Tantra will be complete without the mention of Kundalini Yoga. Kundalini is the psychic power which lies dormant, coiled up like a sleeping serpent, at the base of the spine. The object of this Yoga is to rouse this power from its sleeping state and make it reach the Sahasrara Chakra at the top of the head. Here the female

energy becomes one with Siva, the Supreme Reality. This mystic union brings about a divine state of consciousness.

The history of a thought implies its origin and successive stages of its development leading to its final shape in a chronological order. We are more or less on safer ground, so far as the origin is concerned, as the majority of our religio-philosophic thoughts may be traced back to the Rigveda, the earliest literary record which we possess. The history of the successive stages of development, however, poses a great problem, due to the lack of chronological sequence in our literary record. Shad-Darshana or the systems of Hindu philosophy may safely be taken as the culmination point, as we find that subsequent works are either commentaries on them or an adaptation of the ideas contained in them. In the works of Kalidasa, Bhavabhuti, etc., no new thoughts are introduced. In theology, however, one finds the rise of new sects and cults and various deities are included in the Hindu Pantheon

THE PHILOSOPHY OF THE UPANISHADS

(Sri S.T. Kenghe, I.A. & A.S.)

PHILOSOPHY is a word with very wide and varying connotations and it is difficult to give a precise definition of the word. The general meaning of the word is however quite clear. The word philosophy consists of two components: philos and sophos. Philos means love and sophos means knowledge. Hence, philosophy means love of knowledge. It is well known that a person runs after the object of his love. Love, therefore, involves running after or hankering. Philosophy, therefore, is a hankering after knowledge or, let us say, a quest for knowledge. For that matter, any science is a quest for knowledge in a particular Philosophy, however, is a quest for knowledge in general; it is the quest for fundamental knowledge. is why philosophy is often defined as the Science of sciences. The other sciences like physics, chemistry, biology and psychology study particular branches of knowledge. Physics. for instance, studies the properties of matter. Psychology studies the properties and working of the human mind. Biology studies the various forms of lives on this planet and so on. These sciences proceed on certain assumptions or axioms which they take for granted and which do not form the subject of investigation so far as these sciences themselves are concerned. Physics, for instance, presumes that matter exists. A physicist never addresses himself to the question as to what is the real nature of matter in itself. He takes it for granted that matter exists and that the knowledge of the properties of matter which he acquires through his perception is the real knowledge of these properties. Similarly, psychology takes it for granted that the mind exists and does not venture to go into the fundamental question of the exact nature of the mind itself. Even the so-called perfect science of mathematics assumes that space and time exist. Philosophy however does not assume anything, but proceeds to study the very nature of this universe. What are assumed by other sciences as basic axioms are themselves the subject of investigation for a philosopher who tries to understand the real nature of this universe. That is why the Sanskrit word for philosophy is 'Tattvajnana' which means knowledge of the identity of the universe or the exact nature of the universe.

THE UPANISHADS

Having understood the meaning of the word 'Philosophy', let us turn to the other word 'Upanishad'. Upanishad is a generic name given to a class of literature in Sanskrit. The subject-matter of these books is philosophy. There are over two hundred books which pass under the name of the Upanishads. All of them, however, are not of equal value or antiquity. Traditionally, the Upanishads are called the Vedanta which means the conclusion or the essence of the Vedas. The Upanishads thus form a part of the Vedic literature. There are only a few Upanishads which can be considered as really a part of the Vedic literature on the basis of their antiquity as judged from their language and content. The following ten Upanishads are

131

definitely ancient texts with a valid claim for inclusion under Vedic literature:

1. Isa, 2. Kena, 3. Katha, 4. Prasna, 5. Mundaka, 6. Mandukya, 7. Taittiriya, 8. Aitareya, 9. Chhandogya and 10. Brihadaranyaka.

Apart from these ten Upanishads, a few more like the 'Kausitaki' Upanishad and the 'Svetasvatara' Upanishad appear to be authentic products of the Vedic age.

As regards the word Upanishad, it is derived from the root 'sad' with the prefixes 'up' and 'ni'. Sri Sankaracharya has explained the word to mean that which destroys or dispels ignorance (as the root 'sad' means 'to destroy').

Upanishads, therefore, are the texts which take the reader to the realm of the soul or spirit and dispel his ignorance regarding the real nature of the universe. Westen scholars have taken the root 'sad' to mean 'to sit'. The prefix 'up' means near and 'ni' means down. Thus, the Upanishad is something understood by sitting down near the preceptor. In the Upanishads themselves, the word Upanishad has been used to mean a secret or an esoteric doctrine. In the Buddhist literature also, the cognate word in Pali, 'Upanisa', is used in the sense of 'secret doctrine'.

Since the Upanishads consist of a number of texts presumably written by different authors at various places and times, one may as well raise the preliminary query as to whether it is possible to speak of the philosophy of the Upanishads. In other words, do all the Upanishads unanimously present a single coherent system of philosophy? If the question is to be replied in a single word, the reply has to be 'no'! Traditionally, the Upanishads, being part of the Vedas, are regarded as Apaurusheya, i.e., not written by any human being, but divine in origin. However, in many cases, tradition has preserved the names of the authors of the Vedic texts. But the tradition explains that these authors have not produced the Vedic texts, but that these were revealed to them. As Yaska explains in Ni-

rukta, the word 'Rishi' means the seer who saw the Vedic texts or to whom the Vedic texts were revealed. Dr. Radhakrishnan has aptly explained the basic idea by describing the Vedas as 'the rhythm of the infinite heard by the soul'. Apart from the traditional view, even a cursory look at the various Upanishadic texts would indicate that they contain the philosophical doctrines proclaimed by various persons in different climes and times. Naturally, therefore, they do not present a single coherent philosophical system. As a matter of fact, the Upanishads belong to a period of Indian Philosophy when the idea of putting forth a well argued and well-knit philosophical system was not yet in vogue. In a way, therefore, they contain the philosophical outbursts of the Vedic sages rather than a well-knit system of philosophy. It is in this sense that Tagore has described the Upanishads as 'the songs before the sun-rise'.

The Upanishads, therefore, contain a variety of views on the various philosophical subjects. These views are often contrary to one another. Thus, in a passage from the Chhandogya Upanishad, we are told that in the beginning there was only Being (Sat). From Being, non-being (Asat) came into existence. In the same book we are also told that there was non-being in the beginning and Being came into existence from non-being. In some texts, ether (Akasa) is proclaimed to be the primary principle. In one, fire is proclaimed to be the primary principle and so on.

Thus it is not possible to say that the Upanishads proclaim any specific system of philosophy. And yet it is possible to draw a broad outline of the Upanishadic philosophy by identifying and culling together the ideas which repeatedly occur in the Upanishadic texts.

THE SUBSTANCE BEHIND THE UNIVERSE

One fundamental idea which has been stressed in the Upanishads is that the knowledge of the nature of the universe or, rather, realisation of the real nature of the universe is the *summum bonum* or the final objective of human existence. To understand the emphasis of the Upa-

nishads on Jnana or philosophy, we must understand the preachings of the Brahmana works, which in chronology as well as in textual arrangement, precede the Upanishads. In these works, the sacrificial system of the Vedas is elaborately developed in minute detail. These sacrificial rituals were considered as of primary importance and the technique of offering sacrifices with their detailed rituals was perfected by the priests of the time and was placed before the public as the only worthwhile activity to be undertaken for a significant existence on this earth. Some kind of ritual was prescribed for realising practically every mundane ambition or material desire which a common man was likely to cherish. Sacerdotalism reigned supreme. Upanishads came out with a sort of reaction to this sacerdotalism. Unlike, however, the heterodox reaction which emerged in the shape of Buddhism, Jainism and other allied non-Vedic religious sects, the reaction of the Upanishads was orthodox in the sense that they did not altogether repudiate the rituals prescribed in the Brahmanas or the socalled Karma-kanda, but they contended that those rituals could not be the be-all and end-all of human existence. Those rituals can only procure abundant pleasures for a man, but not the supreme bliss or beatitude which alone is fit to be the final goal of significant human existence. Thus, in one of the passages from the Mundaka Upanishad, we are told that the sacrificial rituals are like small dilapidated ferries and they cannot help one to cross the turbulent ocean of the cycle of births and deaths.

In the Katha Upanishad, a distinction is made between the path of pleasure and the path of happiness, and it is proclaimed that a wise man leaves the path of pleasure and takes to the path of happiness. The first fundamental of the Upanishadic philosophy is, therefore, that one must comprehend the real nature of the universe if one desires to attain salvation in this life.

But how is one to understand the nature of the universe which consists of an infinite variety of material objects? Here the approach of the Upanishads is that there

is no need to get lost into this infinite variety of worldly objects. If one can understand the basic cause or substance lying behind the variety of objects, one would acquire the knowledge of the essence of these objects. The point is abundantly illustrated in the famous "Tat Tvam Asi" passage from the Chhandogya Upanishad. For understanding the essence of the various ornaments made out of gold, it is futile to try to understand the various ornaments individually. If one understands the basic nature of gold, one would have understood the essence of all the ornaments fashioned out of gold, because in essence these ornaments are gold only. It is only the form and the name that distinguish one ornament from another, while all the ornaments are essentially identical with gold. Similarly, if one understands the nature of a lump of earth, one would have understood the essence of all the earthen objects, as all of them are essentially of the nature of earth, only the form and name being different in each case. In the same way, it is stated that if one can understand the substance or the force which lies behind the multiplicity of objects in this universe, one would have adequately understood the nature of this universe. "Know the cause and you would have known the effects" is the next fundamental tenet of the Upanishads.

What then is the substance or the basic life-force which is the cause of this universe according to the Upanishads? We are told that the multitudes of objects which can be perceived in this universe are finally to be traced to a single substance or force which is the final explanation for the existence of these objects. They have come into existence out of this single principle; they continue to exist because of this single principle; and finally, when they meet their destruction, they lapse back into the same single principle. There is thus unity in diversity. The single principle or life-force behind the universe is named by the Upanishads as 'Brahman'.

The word 'Brahman' is derived from the root 'Brh', 'to expand'. Brahman is, therefore, the principle which

expands into the universe consisting of multitudes of objects.

The Upanishads thus explain the entire panorama of worldly objects as the manifestation of a single principle, Brahman. If therefore one understands the nature of Brahman, one can understand the essential nature of the reality behind the panorama of the worldly objects. Thus, the approach of the Upanishads to the reality behind the universe is monistic.

THE 'I' ANALYSED

There is yet another approach to the basic reality behind the universe. This is metaphysically termed as the cosmological approach. In this, the cause of the universe is sought by trying to analyse the effects. Since the effects are known, the idea in this approach is to take a person. from the known to the unknown which is the accepted principle in the art of teaching. Another approach to the basic principle can be through analysing one's own self. What can be reached through the Brahmanda (cosmos or macrocosm) can also be reached through the Pinda (individual self or microcosm), as the basic principle lying behind the Brahmanda and the Pinda is one and the same. In many passages of the Upanishads, therefore, the ultimate reality has been approached through an analysis of individual existence. The idea here is to find out what exactly is the nature of 'I' (Aham) or the individual. We often use the expression 'I' in different contexts with different meanings. For instance, if somebody throws away my photograph, I say that he has insulted me. In fact the person has done nothing to me; he has only thrown away my photograph. But I identify myself so much with my photograph that I use the expression 'I' to refer to it. Very often the word 'I' is used to mean one's own body. This is the case in expressions like "I am suffering", "I am fat", "I am well" and so on. But we also use the expression 'my body' which clearly indicates that 'I' is not identical with the body but is something apart from the body. Similarly, on occasions, the expression 'I' is used to refer to one's mind or intellect. This is the case in expressions like "I think", "I desire", "I feel" and so on. On other occasions, however, we speak of 'my mind' which again shows that 'I' is not identical with the mind but is something apart from it. Thus, through an analysis of the human personality, the Upanishadic seer reaches the conclusion that the essence of individual existence is apart from the human body and the senses and the mind and the in-It is the principle which illuminates and governs the activities of all these and yet is different from all these. In a state of deep sleep, for instance, the senses-mindintellect complex is not working, and still, when one wakes up one has the feeling of having enjoyed a sound sleep. This shows that the self is different from the senses, mind and intellect. It is pure consciousness which shines even in the state of deep sleep. This basic principle behind human existence is named by the Upanishads as the Atman and it is said that if one can understand the nature of the Atman one would have understood the nature of the universe.

A word may be added here regarding the negative approach of the Upanishads to the understanding of the Atman or Soul. The Soul is often described by stating what it is not. The idea is to exclude the objects with which the identity of the Soul is likely to be confused. This approach is to be carefully distinguished from agnosticism. It is not the contention of the Upanishads that the Atman or the ultimate reality cannot be known. Far from it! The Upanishads believe that the ultimate reality can be fully comprehended and realised. It cannot, however, be adequately described in words as language has its own limitations.

Having understood the Upanishadic concepts of Brahman and Atman, the next step is to understand the Upanishadic equation between Brahman and Atman. It is the contention of the Upanishads that Brahman and Atman are identical. That is to say, the reality behind the multitude of insentient objects of this universe is identical with the reality behind the sentient life. As a matter of fact, according to the Upanishads, the distinction between the

sentient objects and the non-sentient objects is only a difference of degree. There is only one single principle which explains both the sentient as well as the non-sentient. Various Upanishadic Mahavakyas clearly bring out this principle of identity of the basic force behind the sentient world and the non-sentient world.

This single all-pervasive substance permeates everything in this universe; it pulsates through the universe and is the only reality behind the universe. It is immanent as well as transcendental.

THE NATURE OF BRAHMAN AND ITS REALISATION

While the cosmological and the ontological approaches to the reality delineated above help one to reach the concept of the single basic principle lying behind the universe, they do not explain what exactly is the nature or identity of the basic principle whether you describe it as Brahman or Atman. The cosmological approach brings out the relationship of the fundamental reality with the material world; the ontological approach the relationship of this reality with individual souls. But what is the nature of Brahman/Atman in itself? The Upanishads have used several epithets to describe it. Thus, it is one without a second (Ekam-eva-adviteevam), it is without a beginning or an end (Anadi, Ananta), it is real (Satyam), it is sentient or conscious (Jnanam), it is the highest bliss (Ananda). The last characteristic is more often emphasised. the final reality is of the nature of pure unalloyed bliss, it is stated that one who realises the reality knows no grief or fear. He attains liberation from ignorance which alone is at the root of the feelings of grief or fear. Having experienced the ultimate reality he becomes one with it and lives in the eternal bliss leaving behind the cycles of births and deaths and the mundane existence.

It is emphasised that the knowledge of the ultimate reality which leads to salvation is not mere intellectual

understanding of the nature of reality, but it is the direct experience or realisation of the reality. Sankara has aptly described this concept in his commentary on the opening Sutra of the Brahma Sutras: "What is meant by knowledge of Brahman is the knowledge which matures into realisation". Bhamati clarifies the point further: "It is not mere knowledge which is desired. The objective is to acquire knowledge which would lead to realisation".

And how can one reach the stage of realisation of Brahman? While one may acquire some idea of the ultimate reality by study of the philosophical texts like the Upanishads, the mere verbal knowledge of the texts may not reveal the esoteric doctrine in its full dimensions and so may not mature into realisation. The Upanishads emphasise the role of a proper guide who alone can lead one on the path of realisation. Since only fire can enkindle another fire, the guide or Guru must necessarily be one who has fully realised the ultimate reality and is well equipped with the knowledge of scriptures to be in a position to give the proper lead. The disciple should also be mature enough to be initiated into the esoteric doctrine. His desire to realise should be intense. For this purpose he should have a calm and pure mind free from mundane desires. He should attend upon the Guru in all humility.

To sum up, the Upanishads hold out the realisation of the ultimate reality as the final desideratum of human existence. They term this reality as Brahman or Atman and proclaim it to be the single substance behind the phenomenon of existence of sentient as well as non-sentient beings. The Brahman/Atman in itself is supreme bliss, pure and simple, and hence one who realises the nature of this reality attains unalloyed bliss and achieves liberation from the worldly existence full of grief and fear. Hence the Upanishads exhort every one to get up from the slumber of mundane pursuits, locate a proper Guru and with his guidance enjoy the eternal bliss of Self-realisation.

ACHITTI OR THE UNCONSCIOUS IN THE RIG-VEDA

(Dr. C.T. Kenghe, Aligarh Muslim University)

Some years back I had published an article entitled "The Unconscious and the Means of Tackling the Same According to the Science of Yoga" in "The Divine Life" Magazine. In that I had stated that although the unconscious mind was a very recent discovery in Western Psychology, Indian thinkers knew the existence of such a force long since and references to the unconscious could be found even in the Vedic literature. In the Rig-Veda, we find the most clear-cut word for the unconscious. This word is Achitti which is unanimously translated as 'the unconscious'. Somehow this word had become obsolete in later times and we do not find a mention of it in the classical Sanskrit literature. But in the Rig-Veda, as also in the other Vedic Samhitas, this word occurs quite frequently. In the Rig-Veda itself, the word occurs in five different hymns and denotes the unconscious in all of them.

The most important reference to the unconscious occurs in the following Mantra in the seventh Mandala: "It is not my own choice, O Varuna! It is a slip. Liquor, anger, dice, the unconscious—the elder one is always there (to help) in the difficulty of the younger one—doziness too is the cause of injustice" (VII. 86.6).

The seer of this hymn is Maitravaruni Vasishtha. He is praying to Lord Varuna, the supreme guardian of morality, seeking pardon for the immoral actions committed by him. This Mantra mentions the different causes which compel a person to commit immoral deeds much against his own desire. One of these causes is the unconscious. Like liquor, anger, dice and doziness, the unconscious too makes one lose the sense of judgment and commit a crime. This is due to the repressed drives in the unconscious.

In another Mantra in the seventh Mandala, sage Maitravaruni Vasishtha refers again to the unconscious while praying to Lord Varuna. Here he says: "Whatever this, Oh Varuna, we men are committing, treachery to the divine being—unconsciously—we are breaking your laws, Oh Lord! Be not angry with us for that sin" (VII. 89.5).

Here too, Vasishtha clearly states that even when men wish to observe the moral laws, the unconscious forces them to break the same.

The word 'Achitti' occurs also in the eleventh Mantra of the second hymn of the fourth Mandala. Here, sage Vamadeva Gautama is praying to Agni, requesting him to separate the conscious and the unconscious, while giving the fruits of actions. The word occurs also in the fourth Mantra of the twelfth hymn in the same Mandala, wherein we find sage Vamadeva Gautama requesting Agni to free him and his associates from the sin which is committed unconsciously. The last reference occurs in the third Mantra of the fifty-fourth hymn of the same Mandala. Here we find sage Vamadeva Gautama praying to Lord Savitr to free him from the sin committed unconsciously against gods as also against men.

It would by no means be unjustified to conclude from these references that the concept of the unconscious introduced by Freud in Western Psychology was known to the seers of the Rig-Veda. Of course, the Rig-Veda being a collection of prayers, there is no question of finding a theory of the unconscious in the Rig-Veda. That is because the Rig-Veda is not at all concerned with presenting any theory whatsoever.

While writing this article, I am reminded of an incident in my own personal life. In April 1975, due to a dispute with my house-owner I was much disturbed mentally and physically. Actually my family had to pass through adverse circumstances continuously for a few months. I personally needed rest very badly. While applying for leave, I had no hesitation in giving the address: "C|o Swami Chidananda, Divine Life Society, Shivanandanagar"; for this

141

was the only place where I expected to get complete rest and relaxation. When I came to the Ashram, Revered Swami Chidanandaji was out of station. However, Revered Swami Krishnanandaji made the best possible arrangements for my stay and treatment. While enjoying this hospitality, I started worrying about my wife and children whom I had left at Aligarh and this anxiety made me enter the depths of my own personality.

I was specially reminded how in the summer vacation of 1974, when I had come to the Ashram, I was suddenly required to return to Aligarh for a few days for urgent examination work, leaving my wife and children to the care of Swami Chidanandaji Maharaj, as my son was then suffering from typhoid. His Holiness took personal care of our whole family much better than I myself could have done. I had further planned a pilgrimage to Amarnath. My wife wanted me to cancel the same under the circumstances. However, I found them quite safe under the care of H.H. Sri Swamiji Maharaj and the large-hearted saint once again took all the responsibility of personally looking after my family and permitted me to proceed on the pilgrimage. I had absolutely no anxiety and enjoyed the pilgrimage nicely.

While worrying about my family in April 1975, I was reminded of all this and I started repenting for the troubles I gave to H.H. Sri Swami Chidanandaji Maharaj in 1974. I also started repeating the Mantra quoted first in this article praying to Lord Varuna to free me from the sin. Rev. Sri Swami Krishnanandaji Maharaj not only managed to bring my wife and children safe to the Ashram, but also called my elder brother and saw that my mental and physical health was completely restored just within a few days. I personally felt that the Vedic Mantra had helped me mysteriously. And I have no doubt that the Vedic Mantras, if employed properly, can give us great relief from the stress and strain to which we are put in the mechanical life of this atomic age.

NECESSITY OF SHIFTING THE CENTRE OF PERSONALITY FROM EGO TO SELF

(Dr. S.P. Singh, Aligarh Muslim University)

If one wants to see boldness of spirit behind a slender appearance, irrevertible command of heart behind a benign face, unwavering peace of mind behind marked dynamism of action, impersonal detachment behind personal love and care—all at once in a single person, one cannot do better than meet Swami Chidananda, the great saint of Rishikesh.

The rarity of this combination of virtues can be well appreciated if one were to look with the same viewpoint at humanity in general where almost the reversal of the above is the order of the day. The contrast being radical, its roots must go down into the very foundations of personality. As regards man in general, he has obviously the ego as the centre of his personality. As such, the centre of a saint's personality must naturally be other than the ego. And to take a comparative view of the two centres, the saint's centre evidently is productive of inestimably more virtue than the common man's.

For, in spite of its best efforts at commonweal, harmony and peace both on the individual and the social planes, humanity is actually stinking of mutual distrust, deception, strife, struggle and war. And this all is mainly due to the ego-centricity of man. Being abnormally busy in our egoistic fulfilments, we are not only unconcerned with the sufferings of others, but actually look forward to take advantage of the misfortunes of others. The richness of the rich is acquired only at the cost of the sufferings of a large number and is intended only for satisfying the abnormal hunger of a monstrous ego. The brutality of the brute is motivated by the sadistic pleasure of the same ego. Communal riots, political tug-of-wars, social oppressions and economic exploitations are nothing but various devices meant for satisfying the exalted ego of certain types of people. But owing to the same ego, these favoured people, as well as the unfavoured, are equally tormented

one way or the other. It is the ego which engenders insomnia in the rich, delusion of grandeur in the high, criminal tendency in the strong; it is the same ego again which engenders anxiety in the poor, inferiority complex in the low, and division of personality in the weak.

But how to counteract the operation of this monster? The difficulty is due to the fact that the ego lies at the centre of our personality and is the virtual guide of our destiny. It is occupying the citadel of our being not as an intruder but as an inherent aspect of the same. Howsoever lowly a stage we may come across in the evolutionary scale of the organism, we are faced inevitably with the ego as the central being. This goes to prove that growth of the individuality of a particular organism is concomitant to the building up of its ego. As such, elimination of the ego is prone to shatter the individuality of the organism-in the case of man, his personality. This is more than evident in the self-abnegating attitude of the Buddhist. Buddha, no doubt, can be regarded as the greatest campaigner against the evil designs of the ego. He fought against it and eliminated it. By this act of his, he, to be sure, redeemed his followers of ego-centricism, cruelty, barbarism, pugnacity and the like. But this state things could not last for ever. Not before long, it culminated in self-abnegation of the individuality and disintegration of the social fabric.

The device of elimination having thus failed, another way which suggests itself for dealing with the ego is one of expansion. If the ego is the inherent centre and builder of our personality and has, due to the passage of time, come to suffer from certain limitations in it, is it not worth trying to redeem it of those limitations rather than kill it altogether? This suggestion too is by no means a complete novelty. It is already universally under trial in the history of the organism. For, we observe a definite development and variation in the structure and modus operandi of the ego with the passage of time. The ego of lowly creatures serves merely as a coordinator of their sensory stimuli and

AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

144

motor responses. But with the rising of the organism in the evolutionary scale, the ego goes on gaining in depth in the psychic structure, and expansion in the range of its operation. Man's ego, for instance, has not remained the same as the animal's. It has adjusted itself considerably to the new circumstances that have developed in human life and to the new knowledge that man has acquired. But, in spite of all this, what seems to be almost certain is that even in the human being, the ego still retains its original purpose of circumscribing the individual in a limited circle. But, while at the sub-human stages, this self-exclusiveness only promotes the growth of the species, at the human level it acts almost in a suicidal way. Each human individual, under the intoxication of an exalted ego, is prone to take the whole world under its exclusive possession, which tendency naturally is productive of clash of interests, strife, war, destruction, oppression, frustration and all other sorts of evil. Under its instinctive exclusiveness, the exalted ego of a single individual, with immense technological knowledge at its command, is capable of putting the whole world to ashes. This tremendously threatening situation is the nightmare of our Twentieth Century life. Thus man, by way of expanding the horizon of his ego, has reached the critical stage of impending disaster. This however, does not mean that an exalted ego is always brutal in nature. On the contrary, it has been found to be benevolent too. Philanthropy, humanism and various other benevolent institutions of modern times are partly at least the workings of certain exalted egos. They, no doubt, have done immense good to humanity, where they have been guided by certain spiritual considerations. But, when motivated by egoistic considerations, they, under the facade of benevolence, often turn into mockery and hypocrisy.

Thus, the devices of elimination and expansion being fraught with more of danger than good, what is left for us is only a shifting of the centre of our personality from the ego to some principle higher than the ego and, at the same time, capable of concentric operation. As a matter

of fact, the inner structure of our personality is too complex and comprehensive to be centred properly around such a petty entity as the ego. The ego, no doubt, formed a suitable centre of our personality when only the surface mind was known as the whole of our inner being. Upto that stage, man was utterly limited in his ideas, thoughts, ambitions and capability for action. There was, therefore, little chance of any serious danger being presented by a particular egoistic person to the smooth running of the society; there was little chance of any serious abnormality arising on the individual level. But when, thanks to certain psychological investigations, spiritual experiences, and more particularly, Upanishadic endorsements, we have come to know today that there is an inestimably vast territory of psychic being behind, below and above our surface mind, it would be sheer stupidity on our part to stick to the most primitive state of things in our psychology. It would be as risky for the modern man to remain complacent in his ego-centricity even after the ego as the centre has become completely obsolete, as for a king to retain his capital in a town which constituted the geographical centre of his kingdom only long long ago, but which, with many-fold expansion in his territory has now come to be pushed to a remote corner of his empire. Our psychic structure, as discovered by certain psychologists and experienced by a number of spiritual seekers and already described by the Upanishads (with their characteristic variations in terminology and concepts) is something like the following. Our conscious mind is a secondary formation put there to guard the transit between the physical and the inner world. Behind it lies the whole range of the subliminal and above it the inestimable vastness of the spiritual. Compared to the surface mind, these regions are as vast and primary as the rest of the universe is compared to our tiny earth. The Self is said to be the centre of this vast inner world, in the same way as the ego is the centre of the surface mind. As such, man's continuance in an ego-centric personality is as great a folly as the belief in a geo-centric universe in the face of the theory of gravitation and relativity.

AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

146

Since the Self is the centre not only in the individual's inner being but also of the whole universe, a shifting to it would not only correct the imbalance in the individual's psychology, but also go a long way in eliminating the strifes, conflicts and struggles disturbing the harmony of the world. Our great saints are examples of this Self-centredness. They aptly represent the future of humanity and, therefore, need to be emulated as closely as possible.

THE ENDURING VITALITY OF INDIAN CULTURE

(Prof. Indrajit Sharma)

THERE is something indestructible in India. Many civilisations of the world grew up, flourished for some time and then vanished into oblivion. Our motherland was attacked, defiled and dishonoured by the most rapacious bloodhounds. But after every invasion and act of defilement, India again rose up, like a mighty giant temporarily laid prostrate, and soon was her real self again. Glorious and wonderful India! India has tremendous capacity for revival. Despite numerous political vicissitudes and religious and social upheavals, the life-current of the national stream has flown as pure and majestic as ever before.

Unity in diversity has always been an essential feature of Indian life. India is a multi-lingual, multi-racial country, inhabited by people professing different religions. The majority of the Indians, especially the illiterate people, are stuck up in the lagoon of inertia and ignorance and are superstition-ridden, custom-bound and woe-begone. In spite of this surrounding gloom, the spark of spirituality shines brightly in the hearts of all. Our hoary scriptures like the Mahabharata, the Ramayana, the Vedas, the Upanishads and the Puranas provide the necessary cultural roots for sustenance and form the bedrock of the national edifice. Besides the scriptures, the Hindu law and Hindu social polity, Indian paintings, dance, music, architecture and sculpture, and countless customs and traditions constitute the unifying forces of the nation.

The very air of India is surcharged with religion and spirituality. No foreign power ever dared poke its dirty nose into the religious life of the Indian people. The moment they committed this folly, they had to pay through their nose. In India, people drink religiously, eat religiously, marry religiously, robe religiously and even rob religiously and then pine to die religiously. The factor of religious fervour has kept the nation alive, despite many ups and downs.

India is a land of saints and sages. It is a Punya Bhumi trodden by the greatest of men. It is a land of fasts and festivals. These things add piety and splendour to life. The whole land is dotted over with countless temples where the devout assemble for prayer and penance. Many of these temples carry legends behind them and are of historical importance. Many others are noted for their wealth of architectural beauty and aesthetic charm.

The Himalayas, the Ganga and other holy mountains and rivers stretch through the length and breadth of India, inspiring people to lofty idealism and holy action. The ever pure Ganga is inextricably mixed up with the sentiments of the Indian people and has played a powerful role in the emotional integration of the Indian people. The Indians do not consider their dead emancipated until their ashes mingle with the holy waters of the Ganga.

There is no other land in the world where a person renounces kingship and kingdom for the sake of God. India can boast of having produced many persons who spurned power and self in their quest for the eternal truth. King Siddhartha, who became the Buddha, is the most glorious example of such a sacrifice. Renunciation is still the cardinal principle for the pursuit of spiritual life in India. A Sannyasi is still worshipped by the Indian people who touch his feet in order to purify themselves.

Unfortunately, at the present day, even in India, religion is being commercialised. Most unholy acts are committed in the holy name of God. We see so-called centres

of spirituality which are no better than religious shops selling out spirituality to fake seekers. Some of the so-called saints who have gone abroad have already brought a bad name to Indian religion and culture by their pseudo-religious life. All these evil practices in the name of religion need to be nipped in the bud and the old cultural and spiritual values which are fast ebbing away need to be restored and given an honourable place in the scheme of life.

Simple living and high thinking is the hall-mark of the Indian way of life; it is necessarily exempt from fraud, hypocrisy, ostentation and sophistication. Unfortunately, the western way of life is making deep inroads into our cultural and social pattern. Some of the modern educated youth delight in aping the westerners in the matter of eating, drinking, dressing and thinking. This mad pursuit of transitory pleasures of life has to be stopped in order to restore Indian culture to its pristine glory.

After all is said, India still holds the master-key to unlock the mysteries of the higher spiritual life. Yoga and Vedanta are the priceless legacy of India to the whole world. The Gita is a living scripture, embodying the quint-quintered are the Vedas and the Upanishads. It is a vade mecum for practical spiritual living.

Seekers after truth from all over the world still wend their way to India to seek enlightenment at the feet of Indian Yogis. This is because there are still persons in India, though very few, who can give genuine guidance in spiritual practices to seeking souls. Scholarly Indian saints like Swami Chidananda, Swami Ranganathananda and Swami Chinmayananda have toured foreign countries to disseminate Indian Yoga, religion and culture. They preach pure spiritual truths as embodied in our ageless scriptures. As a result of their preaching, there is a markedly increasing interest abroad in Indian spirituality.

All religions in the world, except Hinduism, are built around individual personalities. No human being, however

saintly he may be, can escape the limitations of embodied human existence. Consequently, no system of philosophy or religion founded by such saintly Masters can be foolproof. The Vedantic truths, on the other hand, are divine revelations which have stood the test of time and of direct intuitive experience. If any concept of God-realisation has entitlement to a world religion, it can be Vedanta and Vedanta alone. According to Swami Sivananda, "Vedanta is neither creed nor ceremony. It boldly proclaims that you are the all-pervading, immortal Atman or Soul in essence". Vedanta teaches oneness of life and unity of consciousness. It is the doctrine of complete identity with all that exists in the world and beyond. This is indeed a golden path to world unity for which the world today is clamouring and struggling.

To become a Vedantin, one must first become a Yogi. Yoga points the way to Vedanta. Perfect discipline of the mind is Yoga. Complete inner purity is essential to such discipline.

These thoughts have been inspired in me by the holy life and work of revered Swami Chidanandaji Maharaj, President of The Divine Life Society, whose 60th Birthday Anniversary is being celebrated now. Swami Chidananda has been to me an example of Divine Life since my early student days. He has lived a most fruitful life full of the spirit of service and sacrifice. Since the Mahasamadhi of Gurudev Sivanandaji, Swami Chidanandaji has been the most vocal and effective spokesman of the Divine Life gospel. He has toured the whole world, not once but several times, for effecting a spiritual renaissance. He has energy and a passionate drive for creating a new world order based on the brotherhood of man and the fatherhood of God. I wish this noble soul many happy returns of the day to continue the work of spiritual upliftment of the world!

HINDUISM—THE MOTHER OF RELIGIONS

(Sri S. Ramakrishnan, Bharatiya Vidya Bhavan)

HINDUISM is not a religion or a dogma but a comprehensive, cooperative, complementary, ever-pulsating and self-revitalising Way of Life. From time immemorial, it has thrown up a grand *perennial procession* of God-men and God-women to cleanse, purify and revitalise this Way of Life.

In the modern age too, a galaxy of distinguished men and women from Raja Ram Mohan Roy to Dr. S. Radhakrishnan have, with unwearied and unflinching constancy, carried on the purificatory function of ridding Hinduism of its dross and the maladies caused by the intrusion of certain crude and corrupt practices like caste and untouchability.

Maharshi Debendranath Tagore and Keshab Chandra Sen, who founded the Brahmo Samaj; Paramahamsa Sri Ramakrishna and Swami Vivekananda who established the Ramakrishna Math and Mission; Swami Dayananda Saraswati and the Arya Samaj; Mahadev Govind Ranade and the Prarthana Samaj; Swami Shraddananda and the Gurukul Kangri; Mahatma Gandhi and the Harijan Sevak Sangh; Maharshi Sri Ramana and the Tiruvannamalai Ashram; Mahayogi Sri Aurobindo and the Auroville; Swami Sivananda and The Divine Life Society, are some of the shining examples of this continuous cleansing, purifying and revitalising process of our times.

It needs no savant to say that the caste system has nothing to do with the Hindu religion as such. Caste and untouchability merely constitute the "social ethos", which is vastly different from the "religious ethos".

To bracket Hindu ethos with some of its dying social ethos is like linking the rose with the thorns.

II

What then is the Hindu ethos, the real religious ethos behind it?

Hindu scriptures, as is well-known, belong to two cate-

gories—the Srutis like the Vedas and the Upanishads and the Smritis like the celebrated Yajnavalkya Smriti and Manu Smriti.

The Srutis embody the fundamental, immutable truths. The Smritis are nothing but codes of conduct for a particular period of time and must needs change as the social milieu changes.

When India switched over to democracy after the British rule, did not sweeping changes take place in the political field? In the same way, as the Hindu reformers have always asserted, some of the Smritis warranted drastic changes and would continue to need change.

The late Mahamahopadhyaya Dr. P.V. Kane in his magnum opus, "The History of Dharmasastra", has established, much to the chagrin of some of the obscurantist high priests, that no Hindu scripture has enjoined the tonsuring of widows. After all, it was a social custom that had accreted into society by compulsion of developments and events, to meet a special danger at a particular period when India was subjugated and subjected to repeated waves of military conquests and our young widows were victims of wholesale molestation and rape at the hands of the iconoclastic overlords and conquerors.

With subsequent changes in social and political conditions, when the life and honour of our womenfolk are no longer threatened with such dangers, the practice of tonsuring young widows is no more in vogue. Many more changes have taken place in the Hindu Way of Life by law, by custom and by social reform. The Hindu Code enacted by Free India at the passionate insistence of Pandit Jawaharlal Nehru is the latest concerted effort in the chain of social reforms.

The Bhagavad-Gita, one of the sacred scriptures of India, which is held in veneration by even some of the greatest Western minds, never speaks of caste as something that comes with birth. It merely refers to caste as denoting the diverse qualities and actions of different types of per-

sons. Lord Sri Krishna Himself has said in the Gita that He created the caste system on the basis of quality and action—Guna and Karma.

Chaturvarnyam maya sristam, gunakarmavibhagashah:
By Me were created the four castes in accordance with the
qualities (Guna) and actions (Karma).

According to this, all people whose profession is service would belong to the category of Sudras and those engaged in warfare and statecraft would be Kshatriyas.

And Mahatma Gandhi, by birth a Vaisya, would eminently be fit to be considered as a Brahmin by his Karma and Guna as he painstakingly developed all the qualities of a Brahmin and perseveringly observed the Mahavratas: Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (self-control) and Aparigraha (non-possession).

Even in the age-old Upanishads, there is a beautiful story which testifies to the fact that caste was determined by the character of a man and not according to his birth.

The story is told of one boy, Satyakama Jabala, who goes to a Rishi to be initiated into religious learning. The teacher asks him about his parentage and the boy is able to give the name of his mother alone. Directed by the Guru, he goes to his mother and asks the name of his father. The mother directs the boy to tell the Guru that even she was in no position to give the answer as she, in her younger days, had served in many houses!

The Guru, an ancient Rishi, is astounded by this bold utterance of truth. He declared: "Verily Jabala, you are indeed a Brahmin, for, none other than a Brahmin would have been bold enough to utter such a damaging truth about himself".

It is indeed a fact that with the passage of time, like all other institutions, the caste system too became corrupt and overladen with dust and filth. Birth became the determinative factor for establishing one's caste and the caste system did become a handmaid of social exploitation in Hindu society. But thanks to the sustained work of generations of enlightened Hindus, the once seemingly impregnable edifice of the caste barrier is crumbling and the day is not far off when all the evils arising from it will be cradicated.

Today, everyone knows that the caste system was nothing but the old Guild System whereby the son took up the father's profession. And its greatest economic evil, even in those days, was that it eliminated competition and accounted for a lot of undeserved privilege, lethargy and nepotism.

This theoretical aspect apart, today none pleads for the retention of the caste system in its present degenerate form.

In fact, the caste system has never been a bar to Godrealisation. Some of India's greatest saints, who were and are still being venerated even by the highest Brahmins, have sprung from among the so-called untouchables. The names of such saints are legion.

Hinduism's Sannyasi Parampara is the world's oldest continuing Ascetic Order, founded some five thousand years ago by Rishi Yajnavalkya, and perhaps a little understood fact about Hinduism is that Sannyasins who are in the highest ladder of spiritual evolution, have no caste at all. Even when a Brahmin takes to Sannyasa, he has to give up his caste, sacred thread and all. What does this signify? It proves that God-realisation and caste system have nothing in common with each other. The former is the goal of Hinduism and the latter just a social relic.

III

How was it that long before the influence of Greece and Rome came to be felt, and even before Egypt and Babylon made their impact on the world scene, India had emerged as the glorious rising sun of the East, shedding light, lustre and vigour round the universe? How was it that India has to this day continued its record of ceaseless creative striving?

What is the alchemy that enabled India to maintain this unbroken continuity of purposive life, great tradition and noble endeavour? What is the catalyst that helped our ancestors to build up and bequeath to us a unique cultural heritage, endowed with the inherent strength to withstand the ravages of Time? What is the magnetic power that made our motherland the perennial source of inspiration to people, not only in India but in many other countries, to pursue excellence, to cultivate the art of creative life?

Undoubtedly it is the message of Hindu religion and philosophy.

Let not strangers be confused by the innumerable names of deities and forms of worship enjoined by Hinduism. They are scaffoldings of different designs to suit the needs of men and women of varying temperaments, aptitudes and psychological stages, abounding in all societies. Even materialists and agnostics have been provided for. Every individual man, bird and beast and even insect has a place in this scheme of life. The concept of the unity of life is a peculiarity of Hinduism; it envisages salvation not for human beings alone but for all the creatures of God.

Noted philosopher C.E.M. Joad says: "Hinduism developed from the first a wide tolerance. Hindus do not proselytise: they do not lay exclusive claim to salvation, and they do not believe that God will be pleased by the wholesale slaughter of those of His creatures whose beliefs are mistaken. As a result Hinduism has been less degraded than most religions by the anomaly of creed wars".

Mahatma Gandhi, who exemplified the life of a true Hindu, who was a firm believer in Sarva-Dharma-Samanatva—equal respect for all religions—and one of the greatest crusaders for the eradication of untouchability, has stated in unmistakable terms why he was a Hindu: "I find

Hinduism to be the most tolerant of all religions known to me. Its freedom from dogma makes a forcible appeal to one. Not being an exclusive religion, it enables the followers of that faith not merely to respect all other religions but it also enables them to admire and assimilate whatever may be good in the other faiths."

Hinduism is the mother of religions. It has always been and it will ever be. It is Anadi (beginningless), Ananta (endless) and Sanatana (eternal), as its name Sanatana Dharma or the Law Eternal proclaims.

THE REVIVAL OF THE INDIAN SPIRIT

(Sri B.R. Naik)

THE Hindu way of life speaks of Dharma, Artha, Kama and Moksha which represent respectively the ethical, economic, vital and spiritual values of life. The development of individual life thus proceeds along four stages. Great personalities like Aurobindo have indicated the interdependence between the Varnashrama and the four urges, Artha, Kama, Dharma and Moksha. In this way, a secure place was found for an individual in the community so that he could serve the society and go on with his self-development with the co-operation of his community.

The Indian way of life through the variety of ways expresses that spiritual bliss can be had only when you do your destined job in a dedicated attitude. This detachment in doing one's duty and attachment to the Indweller within is an attitude of mind with which the Indians are fully acquainted. It is not in the erection of a temple or in the attending of a devotional congregation that the individual's convictions find an expression. They are expressed in his overt conduct, in his day-to-day living. In following one's own vocation one tries to get over his attachment to the sensual life and, in the end, his success in his vocation culminates in success in the achievement of spiritual bliss. We know men like Sri Naidu instructing his son who made his name in the game of cricket that he should realise Lord Krishna while playing the game.

In the words of Sri Aurobindo, "Spirituality is indeed the master-key of the Indian mind; the sense of the Infinite is native to it". That is why in Indian history we never find a struggle between a king and a priest. We know Raja Shivaji, at the crown-glory of his reign, renouncing position and power at the feet of Saint Ramdas and seeking the latter's grace. There are many other such instances in the pages of Indian history. Even today, ministers seek guidance from saints who have taken to a secluded and silent life. Contrariwise, examples of saints approaching kings and seeking their help in restoring peace in the land are also not rare.

Sri Ramdas says that any activity is potentially effective so long as there is behind it a consciousness of the Universal Presence. Whenever there arises Adharma, i.e., a pursuit of Artha and Kama without Dharma as their basis and Moksha as their final aim, the imbalance is set right by the saints and sages. At no time in the nation's history did spirituality wane completely. Even during the dark period when complacency, sloth and insularism prevailed, the spirit of India was not totally dead. We find an unbroken line of saints and sages who periodically revived the dormant spirit of India anew. During the present century, spiritual teachers like Sri Ramakrishna, Swami Sivananda and Yogi Aurobindo have brought about such a spiritual upheaval which would have been difficult had the spirit of India not been lying dormant.

Among the galaxy of modern Indian saints and sages, we have Swami Chidananda Saraswati, a beloved disciple of Swami Sivananda Saraswati, a great reviver of Indian thought in the context of the modernisation of Yoga Vidya and in the context of the pursuit of religious unity. These promulgators of the renascent spirit of Indian culture have re-interpreted traditional values in terms of modern science. They have shown us the path by giving no new sermon, but re-interpreting old scriptures in the light of the times. Bhagavan Mahavir and Buddha did the same and revived the values of Indian culture. However, we find foreigners

misunderstanding this nature of Indian culture. A Dharma which does not set to itself sectarian limits but freely takes in to broaden the horizons of knowledge in its Godward march is totally different from the institutional religion which the westerners believe in. As Swami Vivekananda pointed out, the Hindus take all religions to be true. Sri Aurobindo reiterates that freedom of thought and spiritual liberty have always been in the Hindu tradition. Freedom of religious thought and experience and the provision of a flexible framework have given to the Indian civilisation its marvellous wealth of many-sided philosophies and profound religious works—a firm spiritual structure, indeed, which is the distinguishing mark of Indian culture.

Today it is seen that there are intense conflicts born of a sense of difference between man and man-forgetting that essentially they are the children of the Infinite. However, there is still hope for us. Modern Rishis like Ramakrishna, Aurobindo, Vivekananda, Ramatirtha and Sivananda. show us the path from which we have strayed. They break the shell of form and convention that hides the great truths embedded in our sacred literature and interpret them anew for us in words which we can understand and apply to our life. Our very revered Swami Chidanandaji is one among such revivers of the Indian spirit. The very existence of such personalities is bound to create vibrations that spread a soothing message to all suffering people. To quote the words of the last public testament of the late Swami Hari-Om-Ananda in regard to the quintessence of the message of Swami Chidanandaji Maharaj: "Man needs now not more intellectuality but morality, not more knowledge but character, not more love but service, not more doctrines but religion, not more hospitals but hygiene, not more medicines but food, because real life is not gambling for profit or loss but is for Self-realisation... Every being is a moving temple of the Infinite. Hence, first find God in the temple of your own soul and you can easily find Him in the temple of the universe". May this great reviver of the Indian spirit live long! May the grace of the Almighty be ever upon him!

TEACHINGS OF THE GITA AND THE EDICTS OF ASHOKA

(Dr. Brajdeo Prasad Roy, Patna University)

A CRITICAL and comparative study of the teachings of the Gita and those of the edicts of Ashoka reveals the fact that both these have been composed to inspire human beings to lead a moral and simple life in order to be happy in the present life and to go to heaven in the next one. The Gita teaches us the performance of one's own duty. The ways also have been indicated by which one may attain emancipation from sufferings and sorrows. The edicts of Ashoka further aim at making Dharma everlasting, and by following it, one may realise happiness in this life as well as in the next. The Gita preaches the Laws of Dharma to Arjuna in order to engage him in his duties, and the edicts of Ashoka also teach the eternal elements of religion for persuading men and women to follow the true way of life. In nature, both are the same, and preach Dharma for the emancipation of people from sufferings caused by ignorance.

KURUKSHETRA AND KALINGA

As the tradition goes, the Gita took its birth on the battle-field of Kurukshetra. It is the result of the frustration of Arjuna who did not like to kill his own kins-The edicts men for gaining his ancestral kingdom. Ashoka also narrate the same story. The upholder of the sword became the upholder of the banner of Ahimsa. Ashoka's edicts are the result of the Kalinga war. It is a generally accepted fact that war is the greatest evil which brings innumerable miseries to the world. The Gita in her opening chapter condemns it vehemently, and so also Ashoka in his edicts. Arjuna saw his relatives on the battleground ready to fight for their parties, but he, by seeing them, was possessed of extreme compassion. He imagined the horrors of war. His limbs gave away, hair stood on end, and the impending horrors of war began to burn his skin all over. He did not see any good in killing his kith and kin in battle. He did not want victory by killing his relatives; rather, he was ready to be killed by them. In his view, war brings nothing but sin and miseries. It brings the destruction of family traditions. When traditions and virtues go, sin takes hold. Due to this, corruption enters, and on account of it, irregularities in society. It all results in hell. Arjuna remarks that though we have intelligence, we set our mind on the commission of great sin only due to lust for power and worldly enjoyments. He was agitated and determined not to fight and discarded the Gandiva.

The battle of Kalinga also was very injurious resulting in death and deportation of lakhs of people, and besides, lakhs were wounded. This cruelty brought a change in the heart of Ashoka. He condemned war, and expressed his grief for the conquest of Kalinga. In his view war brings slaughter, death and deportation of people, which are painful and deplorable. He prefers moral conquest as it is the greater conquest. Pleasure lies in renunciation and in morality. Thus, the Gita and the edicts of Ashoka are of the same opinion on this point of the condemnation of war. Both dislike it on account of various reasons. But the difference is that the Gita preaches that there is nothing more welcome for a man of the Kshatriya class than a righteous war, as it is the open gate to heaven. Arms may be taken for safeguarding our rights and existence; then, it is a righteous war, and is not sinful. But, Ashoka in his edicts always condemns war and instructs his successors never to make fresh victory with the help of arms. It is interesting to note here that he does not mention anything about what he would do if his territory was invaded by an aggressor. But, there is an oblique reference to his policy of war in one of his edicts where he warns his frontier kings, "They should further understand that the emperor will tolerate in them what can be tolerated". By this, therefore, it may be concluded that he had not totally discarded the use of force, though he did not like to use it to cause suffering to others without any valid ground.

FOSTERING DHARMA

According to the Gita, mutual benefit should be attained. One should foster and be fostered, and thus fostering one another, one attains the highest good. Ashoka also expresses his opinion that it is the duty of fellow-beings to advise one another to do this and that, and that is the good. It is to be preached by father, son, brother, master, friend and neighbour that this is commendable and that this should be accepted as one's duty. Thus doing Dharmadana, one gains this world, while infinite merit accrues in the world beyond. Ashoka emphasises the fact that no one should be content with his growth in Dharma, but should inspire others also to follow the path.

JNANA YAJNA AND CHAKSHURDANA

In the Gita, it is mentioned that some persons perform the sacrifice of wisdom through study of the sacred books. Svadhyaya is regarded as a sacrifice, and one is asked to perform it for the cultivation of knowledge. Ashoka also advised the monks and the householders to go through the scriptures. In his Bhabru edict, he referred to the seven Buddhist scriptures to be read by them. Further, he advised them to think over the sermons as preserved in those works. Thus, he was in reality repeating the Jnana Yajna concept of the Gita. According to the sermons of the Gita, Jnana Yajna is superior to sacrifices performed with material things, for all actions without exception culminate in knowledge. Ashoka also thinks that Chakshurdana or the gift of the inner sight is the best gift, though the gift of material goods has its own merits.

For the cultivation of spiritual knowledge and the attainment of our goal, Satsanga or association with the wise ones is essential. The Gita instructs that if you prostrate yourself at the feet of the wise, render all forms of service and question them with a guileless heart again and again, those wise seers of truth will unfold that knowledge to you. Likewise, Ashoka also in his edicts advises people to serve the elders and respect them. The Brahmanas and the Sramanas were then the custodians of knowledge; hence,

he requests the people to serve them well and offer gifts for their support. Actually, he practised his preaching, for Ashoka was no mere deliverer of sermons. He refers to his visits in order to have discussions with them on various aspects of Dharma. So, in this respect also, the teachings of the Gita and the edicts of Ashoka furnish the same view.

PROMOTING THE WELFARE OF ALL

The Gita preaches that for realising Brahman, it is essential to identify oneself with the whole universe, as there exists the same Supreme Reality in all. So we should cultivate a cosmopolitan view and outlook. The welfare of all should be the aim of our life. The wise persons look with the same eye on a Brahmin endowed with learning and culture, a cow, an elephant, a dog and a pariah. The Gita instructs us to love and serve all with an equal vision. The sinless seers whose doubts have been dispelled by knowledge, whose mind is firmly established in God, and who are actively engaged in promoting the welfare of all beings, attain the Brahman who is all-peace. It informs us that one who is free from malice towards all beings, who is friendly as well as compassionate, who has no feeling of mine-ness, who is free from egoism, to whom pleasure and pain are alike, who is forgiving by nature, who is ever content and mentally united with God, who has subdued his body, mind and senses, who has a firm resolve, who has surrendered his mind and intellect to Him-that devotee is dear to Him. Thus the Gita preaches the sermon of the Sarvabhutahitam, the welfare of all. Ashoka also in his edicts advises the people to love all and serve all. But, being a Buddhist, he does not refer to God. In the light of the Gita, Ashoka seems to be a realised soul who identifies his own soul with all beings, and is ever ready to serve all. In one of his edicts he says, "There is no satisfaction of mine in exertion and despatch of business. highest duty is the promotion of the good of all". His edicts refer to the works performed by him for the promotion of the happiness of all. In one of his edicts he further remarks, "And if I am at all making any exertion, it is in order that I may obtain the discharge of debt to all living beings and make them happy in this world and beyond". And he advised his successors also to follow this path of 'Sarvalokahita' which was difficult of achievement unless backed by great and sustained efforts. Thus, in this respect also, the teachings of the Gita and the edicts of Ashoka express similar views.

NEED FOR MEDITATION

The Gita is of the firm view that one should lift oneself up by one's own efforts, and must not degrade oneself, because one's own self acts both as one's own friend and one's own foe. For this purpose, one should live in seclusion all by oneself and constantly engage his mind in meditation for self-purification. Meditation is very essential for Self-realisation, and a Self-realised soul realises everlasting peace, and never suffers in life. A like view is expressed by Ashoka when he says that progress in Dharma may be regulated by laws that such and such duty is to be performed, but it would be of little effect. He is of the opinion that by inner meditation the Dharma may be promoted greatly in respect of abstention from injury and slaughter of living creatures. Thus, both indicate that by inner meditation, one may gain knowledge or the inner sight which shows the real path to be followed, which shows what should be done and what should not.

VIRTUES AND VICES

Religion is nothing but morality which energises our consciousness, transforms our character, and makes us new men. It is not an addition to one's intellectual furniture, but an exaltation of one's own personality. It may be exalted by cultivating some virtues and practising them in life. Religion is not only the celebration of ceremonies but a moral way of life. The Gita enumerates some virtues and titles them as the Daivi-sampad or divine virtues. These are fearlessness, absolute purity of heart, constant absorption of mind in meditation, charity, control of senses,

worship, non-violence, truthfulness, tranquillity of mind, kindness to all creatures, mildness, sublimity, forgiveness, fortitude, purity and absence of ego. These are the marks of one who is naturally endowed with divine virtues. These elements help us in attaining emancipation from sufferings. A study of the Dharma of Ashoka shows that it is nothing but the Daivi-sampad mentioned in the Gita. The elements of Dharma, according to him, are kindness to all, liberality, truthfulness, purity, gentleness, saintliness, self-control, purity of heart, gratitude, firm devotion and attachment to morality.

The Gita regards hypocrisy, arrogance, pride, anger, harshness and ignorance as marks of those persons who are born with demoniacal properties or the 'Sampadam-asurim' which are regarded as conducive to bondage. According to it, passion, anger and greed constitute the triple gates to hell, leading to the damnation of the soul. Therefore, one should shake off these three, as a man released from them works his own salvation and thereby reaches the highest goal.

The 'Asuri-sampad' of the Gita is the same as the 'Alpa-asinava' mentioned in the edicts of Ashoka, the incentives to which are also pointed out as rage, cruelty, anger, pride and envy. Ashoka has defined the Dharma negatively also as 'Aparisravam' or freedom from evil. Thus, both the Gita and the edicts of Ashoka instruct us to follow the same path. With regard to other virtues also, we find a close resemblance between the two. 'Sariratapa' mentioned in the Gita, namely, service to the Brahmins, elders and wise ones, etc., are similar to the elements of religion as narrated in the edicts of Ashoka, such as service towards parents, elders, teachers, the Brahmins and the Sramanas, men of high castes, relations, servants, friends and so on. The un-offensive, truthful, agreeable and wholesome speech referred to in the Gita is nothing but the 'Bachoguti' sermoned by Ashoka in his edicts. In short it may be said that the Dharma of Ashoka is nothing but the threefold Tapas as preached in the Gita.

DIFFERING OBJECTS OF KARMA-YOGA

The Gita instructs us to be Karma-Yogins and to perform our allotted duties without any attachment and without any motive of gaining their fruits. One who performs his duty in this manner and spirit is liberated from the chains of birth and death. So, there should be no rest in performing one's own duty. Ashoka again seems to be the Gita ideal of a Karmayogin in as much as he says that the root of the good is exertion and despatch of business. In his edicts, he has given emphasis on 'Parakrama'. He was always ready to perform his duties as in one of his edicts he remarks, "Discharge of one's own duty and obligations produces great good results, but the non-observance a great calamity, for if one fails to observe, there will not be attainment of either heaven or worldly gains".

Like the Gita, Ashoka also had faith in the next world 'Paraloka' which stands for heaven and hell. The Gita remarks, "Those who are established in Sattva rise to the higher regions. Performance of one's own duty is an open door to heaven and a Sattvic man realises peace and Brahmic bliss". It lays emphasis on the performance of one's own duty without any motive of gain. But, on the other hand, the concept of Karmayoga of Ashoka is not so. It has some purpose. It is for the realisation of happiness in this very life and attainment of heaven after death. In his scheme of values, he considered the other world as of supreme consequence and as the objective of life. He declared that all his attempts were for the other world. In the scheme of the Gita, attainment of heaven is of secondary importance. It gives emphasis on the performance of one's own allotted duty by which one attains heaven automatically. The Gita aim of life is not the attainment of heaven, but liberation from the bondage of birth and death.

These things show that the teachings of the Gita and the edicts of Ashoka preach the same permanent values of life, but there are some differences in their approach to the problems of life. The essentials are common to both, as they preach the principles of eternal goodness and truth. Both advise us to be good and do good, as religion is essentially the art of remaking of man because he is not a finished creation. The same eternal values of religion have been preached by our venerable Guru Swami Sivanandaji Maharaj and are being propagated by his successor Swami Chidanandaji Maharaj with faith and vigour for the emancipation of the Jivas from sufferings.

THOUGHTS ON THE KENOPANISHAD

(Sri P. Sreeramulu Patro)

The Kenopanishad is one of the most beautiful songs on Brahman by our ancient Rishis. It is simple, sublime and very rationalistic. Men with a scientific bent of mind should read it attentively to win their minds from the thought that science can solve all problems and that Vedanta, which asserts infinity of the spirit, is not necessary. All the sciences embodying the latest discoveries, which provide men with abundant power for both creative and destructive purposes, deal with finite things. Science is very useful for worldly life; it is a good servant. But, at the same time, it is a wicked master. Secular sciences cannot grasp Brahman. The source of all creations and sciences is Brahman. The scientists derive their talent from Brahman—the all-pervading Lord of the universe.

Brahman is without end or beginning. He is eternal, absolute and infinite. He has no support, but He supports all. He is the One by Himself, without duality. He is absolute knowledge, devoid of the limiting adjuncts of knowing and not knowing. He is realised only in Nirvikalpa Samadhi as Satchidananda or absolute consciousness.

The Kena Upanishad begins with a question from the earnest disciple who is very thoughtful and sincere. The question is posed: "By whom are the mind, the Prana, and the senses such as speech, eyes and ears, activated?" The answer is conveyed by the preceptor: "He is the Ear of

the ear, the Mind of the mind, the Tongue of the tongue, the Life of the life and the Eye of the eye. The wise become immortal, transcending the senses and the ego, which finitise the Jiva. He is the non-dual one whom the eyes cannot see, whom the speech cannot enlighten, whom the mind cannot think, whom the ears cannot hear, whom the Prana cannot heave, but by whom the eyes are caused to see, the speech to enlighten, the mind to think, the ears to hear, the Prana to breathe. He cannot be finitised by saying that He is known or not known. He is the Atman, who is the only seer, knower and witness, and the source of everything known and unknown". The Lord says in the Bhagavad-Gita: "Weapons cannot cut Him, fire cannot burn Him, water cannot wet Him, wind cannot blow Him, but He causes the weapons to cut, the fire to burn, the water to wet, the wind to blow". All the powers that are manifested in creation are generated by Him and are subject to His Will.

AN EPISODE

The Devas won a victory over the Asuras. They attained glory. They thought that the victory was due to their own prowess and so became self-conceited. not think of Brahman who gave them victory and glory. And He wanted to teach them a lesson. He appeared before them as a Yaksha. The attention of the Devas was drawn towards Him. They first sent Agni to cognise Him. Agni approached Him and informed Him that he was Agni, capable of burning everything on earth. A blade of grass was laid before Agni to test his power as claimed. The grass could not be burnt by him. Agni returned to his companions, bewildered. The Devas next sent Vayu to cognise the Yaksha. Vayu also failed to know the strange Yaksha. He also felt powerless to blow the blade of grass laid before him by the Yaksha to test his power of blowing all things. Lastly, Indra was sent. This time the Yaksha disappeared, but there appeared the Divine Mother Uma in all Her splendour. She revealed to Indra that the Yaksha, was Brahman. In this way Indra, Agni and Vayu first

knew Brahman and learnt that their Lord was Brahman.

The episode illustrates how Brahman is the source, support and destroyer of everything in the universe. It also shows how even the powerful Devas, like Indra, Agni and Vayu, failed to cognise the substratum of all existence, viz., Brahman, due to their egoistic delusion and how the Divine Mother, on account of Her infinite mercy, imparted to them the knowledge of Brahman. The whole universe is the creation of Brahman. The conflicts between the good and the evil forces are His 'Lilas'. He is the dispenser of victory and defeat. Brahman chose to remove the delusion in the case of the Devas after their victory over the Asuras. In the Mahabharata, the Lord removed the delusion of Arjuna before his victory over the Kauravas. When Arjuna refused to fight on the pretext of egoistic feeling for his own kith and kin who became the enemies, Lord Krishna taught him Brahman, taught him to abandon his ego, and asked him to fight to the finish the righteous war as his sacred Dharma. The Lord advised Arjuna to fight in the larger interests of universal good, after abandoning personal interests and feelings for his kith and kin.

ASSERT THE DIVINE

While the advancements in modern times in the fields of science, astronomy, medicine, etc., are amazing and praiseworthy, at the same time, the Divinity in man and in the universe should be asserted and ethics must be respected. All material advancements are but finite and they cannot give everlasting happiness. The more the discoveries, the more the discomforts and dangers also. Finite things are only relatively real. The Infinite alone is the absolute reality or truth. Brahman alone is real; the world is unreal.

For the Yogi who has united with Brahman, the world is Maya. He has transcended the world of phenomenon. The world is real only for the worldly-minded people, but not to the Muni who has realised his non-dual Self.

The idea of the world as Maya is not to be taken to encourage cessation of work. Work will have to be done

in all spheres of life. Only the spirit has to change. The goal must be known. Work as a means to unite with the Infinite is laudable. The result will be peace and harmony not only in the individual, but also in the world. In the words of the great chronicler Sanjaya: "Where Sri Krishna and Arjuna the archer stand united in harmony (representing the union of Jivatma and Paramatma), there are prosperity, victory and happiness". This is certain.

THE VOICE OF SPIRITUAL INDIA

(Sri Sudarshan Sharma)

H.H. SWAMI Chidananda has completed sixty years of his glorious life of dedication. By precept and example, he has been disseminating the spiritual knowledge of Yoga and Vedanta. His message is universal. Swami Chidananda has risen above dogmas, cults and mere rituals. The whole world is his country and to serve humanity is his religion. His motto is, "From selfless service to Self-realisation". East and West have no meaning to him except as two fields of selfless service. He is not a mere scholar but a saint; not a mere reformer but a veritable redeemer. He is a man of God and a resplendent star in the spiritual firmament of India. When he speaks, it is not he but the spirit of ancient India that speaks. When we look at his works, we are reminded of the words of James: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction and to keep ourselves unspotted from the world" (James 1: 27). Swami Chidananda is at once a product and a protagonist of the spiritual culture of India which is based on certain fundamental verities of life.

Our conviction is that Truth is one but wise men call it by different names. We are not to fight over names. There are as many ways to God as there are temperaments. We should aim at unity of purpose and not at uniformity of behaviour. We are not to change one religion and accept another, but we are to abandon one attitude and adopt an-

other. We are called upon to renounce the world in one sense and to re-accept it in another. It is not necessary to change teachers and scriptures but rather, let all teachers hold peace so that Truth itself may speak to us at the deeper level of our inward life.

The Indian view is that man is potentially divine. Godconsciousness is inherent in every man. Freedom, joy and immortality are inseparable from his real nature. Nothing else is to be added from outside, for he is already full. But, owing to ignorance, he has grown forgetful of his divine nature. This ignorance has no date in history. It is beginningless. It is not an intellectual error to be explained, but a spiritual blindness to be cured. It is more like a hypnotic spell which holds the spirit in thraldom. Owing to this ignorance, man the free spirit, believes himself to be a body, an object among other objects and thus he is bound by the laws of change, growth, decay and death. problem is to get rid of this dire malady and reside in one's own nature which is divine. This is the beginning of the spiritual quest. It springs not from wonder, but from existential predicament. The writer of the Sankhya-karika begins his work with the remark that the inquiry is undertaken with a view to ending the threefold suffering of man. is a personal commitment and a practical problem involving the whole being of man. "Who will deliver me from this body of death?"-that is the question. The aspirant has his whole life at stake and exclaims: "From the unreal lead me to the real; from darkness lead me to light; and from death lead me to immortality".

Man has got to awaken his God-consciousness. This can be done only by severe spiritual discipline. Religion does not mean a dogma, but a programme for the regeneration of man. It is only a means to an end. It is like a raft wherewith to cross over to the other shore which is beyond sorrow. We, who are fallen, need a religion. God himself has no religion. The great ones of the world are also beyond religion. The Buddha himself was not a Buddhist. Radhakrishnan writes, "Religion is spiritual

change, an inward transformation. It is a transition from darkness to light, from an unregenerate to a regenerate condition. It is an awakening, a rebornness". Man must rise to an altogether different dimension. Purity of heart and not subtlety of reasoning can lead him to that stage. Intellectual consciousness must be replaced by intuitive experience. He has to crucify his lower nature and through the narrow gate enter into the city of God. The Upanishads point out two paths—the path of pleasure (Preyas) and the path of duty (Sreyas). It is only the latter that leads to spiritual freedom. Nachiketas in the distant past followed this path and became immortal. As long as we remain confined to practical virtues such as efficiency, punctuality, thrift, etc., we are only at the lower worldly level. The need is to rise still higher. Unless our righteousness exceeds the righteousness of the formalists, we cannot enter the kingdom of God. We must practise the purifying virtues such as truth, love and charity. Spiritual life is higher than ethical life. We are to live according to the spirit that quickeneth and not according to the letter that killeth. The change in us should be radical and not skin-deep. We have to change our convictions and not just our conventions. We must rebaptise ourselves with fire and spirit. Only thus can we become sensitive to the purer vibrations from the world of the spirit. Swami Sivananda says: "I hold that real religion is the religion of the heart. The heart must be purified first. Truth, love and purity are the basis of real religion. Control over the baser nature, conquest of mind, cultivation of virtues, service to humanity, goodwill, fellowship and amity constitute the fundamentals of true religion".

It is sometimes said that religious life in India is pervaded by a spirit of escapism. It all depends upon what we mean by life. An escape is sought not from life, but from that which frustrates life. We pander to our appetites and call it life, but great souls like Plato, Jesus and the Buddha call it death. We are asked to die to this carnal life. "Those who belong to Christ Jesus have cruci-

fied the lower nature with its passions and desires" (Galatians 5:24). Every desired thing is not a desirable thing. They are good only if they serve the purposes of the spirit. They should be used not in an acquisitive spirit, but in the spirit of renunciation. A man's worldly goods are only a means to an end and not an end in themselves. We are not to shun our temporal life; we are to sublimate it. We should not decry it, but dedicate it. Whatever we do, we should do to the glory of God.

The spiritual culture of India is all-inclusive and tolerant. It is based on the conviction that Truth is greater than our conception of it. No one is exclusively in possession of it. History only indicates it. Heavens only declare the glory of God, but do not exhaust it. It does not behave us to be fanatics. We are all here like the six blind men of Hindusthan who approached an elephant. Each one was only partially right.

Various religions are like the different flowers which do not spoil but enhance the beauty of the garden. The Indian vision is the vision of spiritual humanism pervaded by the spirit of "Live and let live". Let us bear in mind that we are here on earth to realise our divine possibilities and not to fight over secondary things. Let us not be like the children whom their mother sent on an errand but who, forgetting all about it, began playing marbles on the way.

Twentieth-century man is fed up with dogmas, creeds and formalities. He is perishing for want of spiritual bread. He is longing to drink directly from the river of divine life. Once and for all he wants to purge himself of all that is trivial and meaningless. He wants to worship the Father neither at this place nor at that but in spirit and truth for, it is not where we worship but how we worship that is important. To such a man, Indian culture offers a suitable atmosphere where he can work out his salvation in this very life, before the sun has set across the sands of time.

LIBERATION THROUGH MEDITATION

(Dr. K.M.P. Mohamed Cassim)

The world we live in is in constant flux. There is apparent lack of permanence in this relative world. It seems all the time in a constant process of change. It is delusion to cling to the physical world and we ought to liberate ourselves from the entanglements of worldly ambitions or attachments. The purpose of taking the physical body is not to waste it in the blind play of sensual drama, but to live in the Absolute Reality which alone will give us liberation and happiness. We ought to dedicate our lives to the attainment of Self-realisation which will give us real freedom and enlightenment.

One defect in us is that we are easily deceived by the impacts of lower sensations. It is to be noted that we mostly live with our own images which are the result of our mental reactions. By dwelling on past psychological memories we try to derive happiness, but we cannot attain bliss by clinging to sensations of sensuality. To enjoy happiness, one must master the lower tendencies and emotional weaknesses; otherwise one's life is filled with miseries and frustration. Happiness is really an inner experience one finds when all evil desires cease. The cessation of desire is the real basis for pure happiness. In an agitated state of mind one cannot comprehend the fullness of happiness, which blooms so fully in the state of meditation.

Meditation is not just focussing one's mind on an object, but requires a tremendous power of self-observation and the ability to be aware of the thought process. A fundamental reason why we do not have the capacity to concentrate on anything is due to our weakness in analysing our thought process. Unless we understand the working of our minds, it is next to impossible to proceed in the art of meditation.

If we observe our minds, we will find that we are practically never free from the corrupting influence of desires. Our cravings are given much importance by repeated

gratifications and we cannot expect the blessing of divine manifestation if our minds are distracted by the impacts of material pleasure and mental confusion.

Man is deceived by the projections of his mind and it is apparent that the cause for much suffering is due to various attachments that he has in the material world. The nature of the mind is to cling to innumerable sensations; so it is very necessary to observe the activities of the mind in a detached manner dispassionately. We give importance to many things and if we watch closely, we will find that nothing in the world will give us happiness and liberation. Whereas, in meditative awareness, we can attain a state of liberation from the conditioning factors of emotional complications.

The nature of the mind is such that it takes all impressions into the subconscious mind. Through self-observation one can eradicate these impressions, provided one can delve deeply into that dark region without emotional entanglement. The ability to perceive the actuality is the virtue one must practise in the art of self-mastery. One cannot have freedom by obeying the blind force of desires.

The aim of human life is to aspire to something higher than sensual gratifications. The experiences of life amply prove the urgency of transcending the mental plane to the divine plane of intuition. In meditation we are elevated to such a height of bliss, happiness and contentment that material comforts can never bring. The impacts of worldly enjoyments are transitory and they will not provide us with the peace of mind or the ability to live in the world without mental disturbance. Freedom is really a state of mind in which we observe activities in a manner that we are not attached and contaminated by them psychologically.

The most difficult task in life is the maintenance of constant mental equilibrium. The disturbing elements of distractions should be eliminated. We must develop the ability to raise our mind to that level of meditation where we can be aware of our mental activity dispassionately. The art of living is to be able to understand and face all situations in a state of serenity. It is to be noted that

our own mind is the chief cause for creating complications in our relationship with people, ideas and things.

To watch things quietly without involving ourselves in them is important in developing meditation. Deteriorating factors come into one's life when one is not capable of facing the challenge of life calmly. A healthy sign of the mind is to receive every impact and situation without emotional disturbance.

The sacredness of cultivating wisdom consists in assessing the relative world as it is without the deception of attraction or repulsion. An intellect which is not properly governed by intuitive awareness is useless in the discovery of Reality and so, it is very necessary to train the intellectual faculty to be an instrument for the expression of divinity. Intuitive awareness can be achieved by the purification of the mind through self-contemplation.

The important fact that we have to understand is the ability of perceiving everything in the light of wisdom, so that we can elevate our minds to the realm of divinity which is our spiritual plane. If we have the capacity to see the outward changes in utter dispassion and through the delight of meditation, we can surely overcome all the difficulties and complications concerning the relative world which is always in tension.

A man of meditation in a subtle way directly operates in the relative plane by generating spiritual vibrations to help bring about a favourable atmosphere for transforming humanity towards divinity. All living organisms are inter-related, and therefore, any development in any sphere will ultimately affect and improve the others. We must create the most suitable climate for the manifestation of divine consciousness, so that a radical change of spiritual integration can be introduced in the physical plane.

The mysterious force of divine magnetism will, in time, purify the polluted atmosphere of mechanised materialism and our individual task is to create harmony of understanding by facing difficulties and obstacles calmly without deviating from our central aim of Self-realisation. The sweetness of divine life and the perfume of perfect peace

is fostered in an atmosphere of purity and profound meditation. We cannot change the mentality of others quickly, but we can elevate humanity to the extent we commune with the Supreme Reality.

Do not react to anything violently, take everything that comes to you in an attitude of utter dispassion. Let nothing worry you, but do your allotted job silently with a smiling face and leave the rest to Universal Law without bothering about the result. Be restful and maintain a relaxed mood. Mental excitements and sensory irritations are to be avoided in the exercise of meditative practice.

The metaphysical approach to solving psychological problems is not through control of the physical body and mind, but rather, through the unfoldment of intuitive awareness and through the development of meditative practice. There is nothing in the world either to reject or to accept in the higher realms of Super-consciousness, for there we are able to observe everything calmly in a detached manner. It does not matter whether we live in the East or the West; our souls must inwardly attune to Reality.

It is a fact that one cannot present the inner mystical experience in terms of logic that will convince or be understood by ordinary people. The Reality cannot be comprehended by the mind which is caught in the whirlpool of worldly agitations. The highest wisdom cannot be revealed through words. In the end we must go into the silence beyond the verbal level and contact the essence of the Reality in meditation and contemplation.

THE UNIVERSALITY OF INDIAN CULTURE

(Sri Swami Jyotir Maya Nanda)

In recent times, people all over the world are becoming conscious of the values of culture. There is a great deal of talk about discovering and preserving all that is best from the cultures of the ancient past. However, the true implication of culture is not understood by the masses. To them, culture is confined to paintings and music, dances and entertainments, food and drink, or to the study of

ancient relics from the ruins of the past. But all these external expressions of life are mere 'decorations' of culture, and at times, disfigurations of it.

True culture is that which aids a human being to discover his essential nature. No doubt it works through the media of music, dance, literature, and all artistic expressions of life; but it is never confined to them. The cultural patterns of dress, dance, music, painting and literature must be founded on the vision of Self-realisation. The attainment of Self-realisation is the essence of Indian culture.

HIGHLIGHTS OF INDIAN CULTURE

- 1) The understanding that the universe is an expression of the Self gives rise to the ideal of discovering Universal Selfhood. It is the basis for realising unity with all.
- 2) Ahimsa Paramo Dharmah—"Non-violence is the highest religion (virtue)." The virtue of non-violence is the root of all cultural expressions in the human personality. Since the same Self dwells in all, one must not hurt others in any way.
- 3) The understanding of the law of Karma promotes an insight into the fact that every soul is a traveller through the world-process. Though people may possess different tastes, temperaments and conditions of life, yet deep within they have the potentiality to reconstruct their Karmic structures, and thus, to live a different pattern of life.
- 4) Indian Culture recognises the need of patience and endurance in order to promote the higher ideals of life. Force and compulsion may seem expedient in removing the outer expressions of evil from the world, but they are uncultured expressions. They cannot remedy evil; they merely suppress it, and eventually strengthen it. But persuasion based on understanding and love goes a long way in promoting harmony and happiness in the world.
- 5) The ideal of Self-realisation must govern every aspect of one's life. This is one of the basic themes running through the Upanishads, the Ramayana, the Mahabharata, and through each Indian scripture; and this is why they

are unparalleled for their clarity amongst the scriptures of the world.

- 6) Indian Culture presents the spiritual art of integrating the personality in order to attain Self-realisation. Many Yogic systems have arisen in India which can lead one to this goal. But it is the art of Integral Yoga which comprehends Wisdom, Devotion, Meditation and Action as four aspects of one basic movement of the soul towards the Divine Self. It is, in fact, a synthesis of Jnana, Bhakti, Raja and Karma Yoga. It is this profound fact of Indian Culture which our Gurudev H.H. Sri Swami Sivanandaji Maharaj continued to expound throughout his life and teachings, and was never tired of singing, "Serve, Love, Give, Purify, Meditate, Realise. Be Good, Do Good, Be Kind, Be Compassionate..."
- 7) Indian Culture is founded on Sanatana Dharma—the Eternal Religion of the Vedas. It is the only culture that does not create any conflict with any other religious movement in the world. Saints and sages nourished by Indian Culture have always upheld the vision of uniting all religions of the world. Therefore, they chanted the Vedic hymn: Sarve Bhavantu Sukhinah, Sarve Santu Niramayah—"May all be happy, may all be free from diseases..." H.H. Swami Chidananda is a radiant example of this universal vision. He is just as devoted to Christ and Moses as he is to Rama and Krishna. Every religious system will be proud to claim him as its exemplary follower. Such is indeed the personality of a sage nourished by Indian Culture.
- 8) Indian Culture envisions the ideal of Rama Rajya, wherein the political system becomes a means to spiritual freedom for man. This was exemplified in the life of Mahatma Gandhi. His principles of non-violence, truthfulness and Brahmacharya contain in them the most effective solution to the raging problems of the present times.
- 9) Indian Culture is imbued with the principles of Dharma (the ethical value of life founded on Intuitive Wisdom). Yato Dharmas Tato Jayah—"Wherever there is

Dharma, there is victory." This is the bold declaration of the sages of India. Dharma ought to be the basis of all man's efforts for material prosperity and vital satisfactions, in order that he may discover his aspiration for Self-realisation.

INDIAN CULTURE NOURISHES ALL THAT IS GOOD IN MANKIND

When a person is able to hold a clearer understanding about his own inner being and the world around him, he is able to bring forth all that is good and sublime from within the depths of his soul. He is able to contribute to the growth of culture just as a flower unlocks its hidden fragrance from within its heart. But when the inner horizons of the mind are overcast by the dark clouds of confusion and ignorance, his inner potentialities are unable to grow and flourish—like a garden of flowers stricken with frost.

In the light of Indian Culture, one cannot be considered truly integrated unless one promotes harmony within oneself. The process that promotes internal harmony is bound to be selfless in its outer expressions. If one experiences inner harmony—harmony of thought, feeling, will and action—he develops the capacity of endurance during adverse conditions, the art of patience towards the faltering steps of others, and the virtue of understanding that enables him to adapt to all conditions and circumstances of life.

With the growing vision of internal harmony, the hurdles on one's path begin to dissolve like ice melting in the tropical summer, and the burdens of life become light and joyous. There is no longer the need to constantly sigh and cry against uncomfortable developments. Rather, there is a joyous acceptance of all that life unfolds on the basis of its inherent universal vision.

The life that a person lives is a manifestation of Universal Life through an individualised channel of personality. And even though the external forms—the events, experiences, conditions and circumstances—are unique for every

individual, yet the deeper significance of life—the sublime ideals and the profound lessons—is the same for all. Therefore, in order to render any service to the world in the most effective way, one should recognise the primary fact of the relationship existing between the individual life and the Universal Life. If this important fact is not recognised, no matter how great the individual effort, it will be of little use for the purpose of universal welfare.

It is important to understand that universal welfare is not always miraculous and spectacular. Real service to the world cannot be rendered by mere dollars, or by external, material comforts and conveniences alone. Rather, it stems from a silent control over the gross expressions of one's nature in the form of anger, greed, pride and violence.

VEDIC WISDOM—THE FOUNDATION OF INDIAN CULTURE

The basic purpose of human life—the attainment of Self-realisation—is the central theme of all the teachings of the Vedas and of the Upanishads. The human Spirit is the centre and the basis of all cultural, philosophical, social, political, economic, religious and mystical movements of the world. Any movement that brings the human Spirit closer to the Divine Reality of the Self becomes the nourisher of all that is true, good and beautiful in mankind; while any movement that takes this Spirit away from the Reality of the Non-dual Self creates upsurges of violence, hatred, greed and disharmony.

A culture without spiritual insight is like a body without life. In the light of Indian Culture, a person considers himself a pilgrim in this transient world. As a person advances culturally, he begins to discover his essential nature by transcending the five sheaths—the physical, vital, mental, intellectual and causal layers of his personality. For him, his physical body, mind and senses are mere instruments which he must transcend in order to abide in his essential Self.

Therefore, a truly cultured person is described as either a Sthita Prajna (one established in Intuitional Knowledge),

or as a Bhagavad-Bhakta (Devotee of God), or as the Trigunatita (beyond the three Gunas) of the Bhagavad-Gita. He is able to restrain anger, hatred, desire, passion, greed and egoism. This inner victory over his lower self enables him to experience and express the divine qualities of balance of mind, compassion, universal love, cheerfulness, humility, and all the noble virtues that the human soul is capable of in this transient world.

THE BLOOM IN THE GARDEN OF INDIAN CULTURE

H.H. Swami Chidananda is a veritable bloom in the garden of Indian Culture. By his exemplary life and his inspiring teachings, he has upheld the Santa Parampara of Indian Culture. He lives with the spirit of utter self-effacement, which he constantly asserts for the benefit of the masses in the form of the recitation of the following verse during every spiritual discourse: "Kayena Vacha Manasendriyairva Buddhyatmana Va Prakriteh Svabhavat; Karomi Yadyat Sakalam Parasmai Narayanayeti Samarpayami—Whatever I perform by body, speech, mind, senses and intellect, which are the evolutes of Nature, I offer to the Divine Narayana."

He lives a lofty life that inspires others to develop a spirit of worship in all activities of daily life, and infuses in them an awareness of the increasing joy that comes from a life of dedication, devotion and Divine Realisation.

A tree is known by its fruits; and the authenticity of a culture is proven by the emergence of an unbroken line of saints and sages. Indian Culture can proudly claim to have produced saints and sages in an unbroken succession.

From prehistoric times, spiritual wisdom has been handed down through a beginningless flow of sages. Ancient India was proud of Sage Vyasa, Sukracharya, Vasishtha, King Janaka, Yajnavalkya, and many other spiritual giants. In its recent past, India has seen the lofty personalities of Paramahamsa Ramakrishna, Swami Vivekananda, Swami Rama Tirtha, Sage Aurobindo, Bhagavan Ramana Maharshi,

Mahatma Gandhi and our most revered Guru Sri Swami Sivananda.

And today, we are indeed privileged to live during this period of history which is blessed by the presence of this glorious saint and sage Sri Swami Chidanandaji Maharaj. His personality is a confluence of all the great spiritual traditions of India. Through his lofty personality, the tradition of singing Kirtan with ecstatic devotion founded by divine Chaitanya Mahaprabhu emerges again like the moon from amidst the clouds. He combines within himself the compassion of Buddha, the dynamic discipleship of Sri Vivekananda, the spiritual intoxication of Sri Ramakrishna Paramahamsa, the placid thoughtfulness of Bhagavan Ramana Maharshi, the self-effacing asceticism of the Maharashtra Saints and the universal personality of H.H. Sri Swami Sivananda. The Indian Culture flows on like the sparkling waters of the Ganga in the life of H.H. Sri Swami Chidananda.

May this glorious sage and saint, H.H. Sri Swami Chidanandaji Maharaj, continue to bless this earth for a long long time to come!

LOVE IN ACTION

(Sri Swami Sivananda-Shantananda Sarasvati)

Behold the fast-flowing musical currents of the Ganga! Their continuity is marvellous and wonderfully lasting, although a few thoughtless children of the Lord may pollute it by throwing wastage. Oh! That's but for a while only. The continuous flow of the currents, renewed every moment, remains unaffected and impressive. Such is the glorious continuity in the spiritual and cultural heritage of India.

Self-sacrificing love is the very core of spirituality and culture. The divine voice of our poet Rabindranath Tagore echoes in our hearts: "To wake up in love is not to wake up in a world of sweetness but in a world of heroic endeavours where life wins its eternity through death, and joy, its worth in suffering. As the most positive affirmation of truth is in love, it must realise itself through all that threatens us with deprivation. Poverty is afraid of the smallest loss and wealth is daring in its expenditure. Love is the wealth of the soul, and therefore it reveals itself in utmost bravery and fortitude, and because it finds its source in itself, it begs not praise from man and no punishment can reach it from outside".

Selected Messengers of God like Buddha, Christ, Mohammed, Mahavira and Zoroaster exemplified in their lives on earth this sacrificing love and passed it on to other holy 'Vessels', Guru Nanak, Ramakrishna Paramahamsa, St. Francis, Jnaneshvar, Tyagaraja, Basavaraja, Sankaracharya, Namadeva, Swami Rama Tirtha, Raidas, Tulasidas, etc.

In Mahatma Gandhi, beloved 'Bapuji', we find a real messenger of peace and love, a harmonious blend of Christ, Buddha and Mahavira. Truth, love, peace, simplicity and forgiveness were the aspects of this humble personality, convincing because of his practising the same in a sacrificing spirit and manner, during his search for Truth which was 'God' to him. He did his best to awaken suffering humanity from the slumber of slavery to a sense of freedom. His voice was powerfully effective on the masses as it was based on sacrifice, truth and selflessness.

Once while at prayers, some refugee women interrupted him and asked for compensation of lost land, property and dead relatives. With an unperturbed voice of compassion, full of calmness and balance, he told them that they could surely get back their land and property if they worked hard but to those who had lost their relatives, he had but the Name of God to offer as solace.

From his very boyhood, Gandhi was taught to utter the Name of Rama whenever he was afraid of anything. He practised it so truly that his last utterance also was the Name of Rama—in perfect tune with the Gita, which was regarded as 'Mother' by him. Thus Bapuji added a glorious chapter to the already rich heritage of India. There was something extraordinary in his love, as it was selfless and sacrificing in nature.

Some holy souls are still on earth—some in silent seclusion and some in active service. Vain men, ambitious to be great, look about to do some 'great thing', ignoring humble tasks. But the truly great men have become such by their scrupulous and unselfish attention to small duties, which evoke no applause and promise no reward. In place of greatness they seek integrity, truth and unselfishness and thus they ascend to greatness unconsciously.

H.H. Sri Swami Sivanandaji, Founder of The Divine Life Society, shall have a lasting place of love in the hearts of the people at large. His voice can still be heard through his worthy successor, H.H. Sri Swami Chidanandaji. Credit goes to Swamiij Maharaj for his contribution to the heritage of India in many a sphere, especially in expanding Gurudev's work through Jnana Yajna, Vedasthapana, libraries, clinics and Yoga Centres and also by encouraging cultural items in spiritual conferences which have latterly become a regular feature in cities where active Divine Life Society Branches exist.

Swami Chidanandaji has the same tune of his Guru's divine love. Silent and humble is his love bubbling out to play his holy parts—in performing the last rites of the departed ones, in rushing to clean the used-up plates after a feast is over, in his great Seva to the lepers, and so on. His manner of hammering the holy Upadesa, through continuous repetition till the same is deeply imprinted in the hearts of the audience, is just wonderful! Humble as a blade of grass, this child of His continues His sacred work, ignoring his health and personal comforts during his tours. May God grant health, success, peace, love and long life to His Holiness to continue his holy work!

THE ROLE OF THE DIVINE LIFE SOCIETY IN PRESERVING THE CULTURAL AND SPIRITUAL HERITAGE OF INDIA

(Sri T.N. Venkataraman, President, Sri Ramanasrama:n, Tiruvannamalai)

THE rich and ancient culture of India, preserved intact in its essentials to this day in spite of foreign conquests and influences, is a fascinating subject for study. Wherever one goes in India, one sees the same basic attitudes and aspirations so characteristically Indian. As everywhere else, a combination of folk tales, legends and myths, the knowledge of which is not confined to the elite, forms the basis of our national culture. Perhaps this continuity of tradition and culture is rarely noticeable anywhere else in the world.

We find that no aspect of life was neglected by the ancients and their proficiency in literature, art, music and architecture has left its mark. But what is distinctly Indian? What could be said to epitomise Indian culture? Or, with what tradition or literature can the national ideals be identified. The answer to this question is easy. The Vedic tradition commencing from the Rig-Veda, the message of the Upanishads which are part of the Vedas, the ideals expounded in the immortal tale of Ramayana, the teachings on Dharma contained in the Mahabharata and, last but not the least, the Bhagavad-Gita, have without break inspired the Indian people. And these will continue to be the perennial sources inspiring our cultural and spiritual life.

The distinct and strong element of spiritual idealism inherent in our national trait has been termed as 'otherworldliness' in some quarters, chiefly Western. And some Indians have tried to defend us from such a 'charge' and present evidence of material aspirations or outlook. While it is true that material progress has not been barred or discouraged in the Indian tradition, it is equally true that unbridled material 'obsession has been discouraged in clear

terms. Towards this end, the spiritual message has been emphasised in so many ways which has repeatedly weaned people from lesser pursuits and encouraged them to take to higher ones at some stage in life.

Respecting the holy men is a strong national trait with us and there has been no real challenge to their authority. Against this background of religious and spiritual idealism, the holy men of India have guided the people. Not all of them have come into the open. Some never came out of their retreats. Some have chosen to go on foot to the various centres and deliberately preferred anonymity to limelight. And some have chosen the role of guiding the people and lived a life of dedication, creating God-consciousness in the people. This has kept alive the cultural and spiritual heritage of the country.

In recent times, we have seen a holy man of rare accomplishments and dedication to the spiritual cause. owes a deep debt of gratitude to the services of this great spiritual personality who strove throughout his life to improve the spiritual climate in the country. This was Sri Swami Sivananda Maharaj. He wrote books by the hundred. Untiringly he wrote personal letters to seekers. He composed songs and sang them himself, besides organising group He left no spiritual topic untouched. singing. through general and personal instructions regarding all aspects of spiritual life, including Hatha Yoga, he influenced the lives of thousands of seekers who would otherwise have led a bare life of weak routine. Besides creating a group of spiritual workers, he has left as a rich legacy a solid institution in the shape of The Divine Life Society, an institution which functions with ever-increasing energy.

Swami Sivananda gave advice in detail and his formula for self-improvement is the cultivation of these virtues: "Temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquillity, chastity and humility".

Here is a poem by Sivananda which is very interesting:

186

AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

"The best man in the world Is a sage or a Yogi, The best woman Is a Pativrata. The best thing in this world Is pain or suffering, Because it opens your eyes And makes you strive for liberation. The best treasure is contentment. The best wealth is Japa. The best virtue is truthfulness. The best food is meditation. The best time for meditation Is Brahmamuhurta. The best friend is your Atman. The best book is the Upanishads."

Music and art have their spiritual efficacy. That is why musicians and artists have always had an honoured place in society. Through these media many have been turned Godward. No wonder Sivananda's contribution was much in encouraging the use of these media of Sadhana. He observes: "Music melts the hardest heart, softens the brutal nature of man, heals many people of many maladies. Wherefrom has music derived this mighty power? From the supreme music of Brahman, the sacred Pranava. Listen to the vibration of the Tambura or the Vina: do you hear the majestic Pranava Nada? All the musical notes are blended beautifully into this Pranava, all the musical notes spring from this Pranava; music is intended to reverberate this Pranava Nada in your heart..."

He remarks as follows on the art of painting: "A stage is soon arrived at when the artist feels that art itself is a step in the ladder at the top rung of which is his goal... Art, he realises, had turned his vision inwards in quest of truth. The quest now takes a different turn altogether. He feels that ideal beauty exists only in the Self, the Beauty of beauties..."

The spiritual value of dancing has been explained by

Swami Sivananda as follows: "...Dancing is a part of Synthetic Yoga. It develops one's body, mind, heart and soul. The intellect of even the spectators is sharpened and subtilised when they try to follow the meaning of those rapid movements of the limbs and eyes! Dancing spreads its magic spell over all your faculties; it is a powerful aid to concentration. When the devotee feels the need of an aid to drive out extraneous thoughts from his mind, he takes to Nritya. Very soon he is filled with God! Such is the power of Nritya."

Such was Sivananda's contribution—he provided guidance on all aspects of life and enabled seekers to attain spiritual perfection which is the height of culture.

Swami Chidananda, his successor, continues the mission of the Master with zeal and rare devotion. He came to Sivanandashram in 1943 and took charge of the dispensary. Serving as Professor in the Yoga-Vedanta Forest Academy, he also helped seekers through his articles and lectures. He was nominated General Secretary of The Divine Life Society in 1948. His ability as an organiser soon became evident; and continuing his services, he travelled extensively through the U.S.A., South America and Europe, spreading the message of Divine Life. The mantle of the office of President of The Divine Life Society fell on him in August, 1963.

Renunciation, service and love of humanity—these are the pivots round which the Swami's life has moved.

This is a typical explanation of the process of Yoga by the Swami: "Yoga bases its origin upon the necessity felt by man to rid himself of all sorrow and suffering and to free himself for ever from the bondage brought about by finite existence and to attain final victory over all fear, even over death itself. To this great problem, Yoga comes as the practical solution. It provides the lost link between man and the Infinite. Yoga plainly states that man is essentially of the nature of bliss, perfection, peace and freedom. Everlastingly he is one with That. The loss of his awareness of that oneness with the infinite, all-perfect

Source of his being is the very cause of his involvement in this earth-process called life. To regain a true awareness and to realise once again his everlasting oneness with the Divine is actually the practice of Yoga. The means of overcoming the defects and imperfections of this earth-life and thus experiencing union with the Supreme constitute its structure. Yoga shows how to overcome the imperfections of the lower nature and to gain complete mastery over the mind and senses."

Here is Swamiji's advice in brief to seekers: "One should fashion his life in such a way that it may prove a fountain of happiness, benefit and assistance to others. If it is not possible, at least one must try to lessen their misery. This is not a thing beyond one's reach. This type of life is the real life and this is our religion too; to relieve the sufferings of others and to make happiness for them."

Here is a dissertation on peace after which all of us hanker: "Peace is not a thing to be sought after beyond ourselves. Our external search for it makes us move aimlessly. But when through introversion we begin to seek it within our inner being, we move on in the right direction slowly and at last experience the peace. It requires regular and constant practice."

Sri Swami Chidananda participated in the Kumbhabhishekam function of Sri Ramana Maharshi's Shrine at Sri Ramanasramam on June 18, 1967. The nice speech and the brief Bhajan he gave on the occasion are still remembered coming as they did from a great soul of sound spiritual accomplishment. His subsequent visits have been equally happy occasions reviving a valuable contact.

Swamiji's activities in the spiritual cause are followed with great interest and admiration by Sri Ramanasramam. We pray that he may live long and continue this service in the spiritual cause.

THE REVELATION OF GOD'S LOVE IN CHRISTIANITY

(Dr. Richard V. De Smet, S.J., De Nobili College, Poona, and University of Poona)

"If you only knew what God is offering..."
(Gospel acc. to St. John, 4, 10)

the first to announce in India the 'Good News' or Gospel of Jesus. He had been a direct witness of His teachings and of His public life, death and resurrection. He was that disciple who, a few hours before Jesus was betrayed, had asked Him, "How can we know the way?" to which Jesus had answered, "I am the way, the truth and the life; no one comes to the Father but by Me... I am in the Father and the Father is in Me. The words which I speak to you I do not speak from Myself; but the Father dwelling in Me is doing His works" (Gospel acc. to St. John, 14, 6-11).

The quest of Thomas is the quest of all men. It is the search for the true way to liberation and happiness. Men desire to be set free from their sins and from the miseries of this life. They wish obscurely to "be perfect as their heavenly Father is perfect" (Gospel acc. to St. Matthew, 5, 48). They want to be loved and absolved by God. They want to know Him, no longer indirectly and uncertainly, but through a direct experience of this absolute Existent.

At the same time they also know that, left to themselves, they are unable to reach that lofty goal which, nevertheless, attracts them by its promise of integral felicity. They may, with Socrates and Plato, rightly trust reason but reason itself tells them that "to take whatever human doctrine is best and hardest to disprove and, embarking upon it as upon a raft, to sail upon it through life is full of dangers and uncertainty" (Phaedo, 85 d). Therefore, their hope is, "if possible, to sail upon a stronger vessel, a divine revelation, which will more surely and safely carry them" (Ibid).

Such is the situation of man: his whole dynamism is

governed by a radical desire for the highest felicity which he hankers to find in a direct encounter of total truth in an experiential apprehension of the living God; but at the same time he realises that no way of his own devising can lead him to this most excellent end, and that, short of divine aid, not even his highest power can conquer for him this most elevated goal.

Christian philosophy goes further and explains why man's predicament is such. The explanation is found in the very nature of man and that of God. Man is a person, i.e., an individual endowed with intellect and free-will, a centre of radical intimacy, characterised by self-possession and self-determination. Persons stand above the realm of means and have the dignity of ends-in-themselves. They are, therefore, inviolable. A man can be enslaved and treated as a mere 'thing' but it is immoral to do so. Even when he is physically conquered, there remains in him a spiritual core of liberty by which he can triumph over his conqueror. He can still choose his destiny, right or wrong but his own. God who has made him free can solicit him and attract his heart to Himself but He could not force him against his will to receive even the highest good. is not a belittling of God's absolute power but a recognition that His power is moral and that His ruling providence over free beings cannot contradict His creating power that made them free.

On the other hand, precisely because man is the master of his own secret intimacy and the maker of his own options, he can freely share his very intimacy with any other persons and enter with them into interpersonal relations of mutual confiding and respectful love. He can choose to surrender to them, since they too are ends, and hope for, though never conquer forcibly, the reciprocal gift of their own selves.

As to God, He is naturally unknown to us except as our total Cause, our Creator. The assertion of His existence arises from the necessity of positing such a Cause to explain metaphysically our own existence and that of all other imperfect beings. The determination of His nature is arrived at by a method of divine attribution which attained its full precision independently in the writings of Pseudo-Dionysius and those of Sankaracharya, and its further development in the works of both Islamic and Christian thinkers. It is the threefold method of position, negation and elevation which proceeds in three steps: first, the affirmation of some predicate as applicable to God in a still unclarified way; second, the negation of all connotations of finiteness and imperfection which accompany that predicate in its current applications to the limited beings of the universe; third, the elevation of the thus purified predicate to its supreme possible degree and its application to God without any more restriction. According to this method the transcendental perfections (transcendental in the sense that they do not imply necessarily either materiality or any other limitation which would restrict them to finite beings) which we discover in ourselves or in the universe, such as being, activity, power, intelligence, love, happiness, beauty, etc., are first attributed confusedly to God, the universal Cause, in virtue of the principle of similarity (i.e., of nonabsolute difference) between the cause and its effects. This attribution is then clarified and corrected by negating all finiteness and defect which such perfections obtain in crea-Lastly, it is elevated to eminence in such a way that those perfections are understood to apply to God in perfect infinity and mutual identity. God is thus signified as supremely perfect and yet incomplexly simplex. a knowledge of God remains negative for we do not comprehend the 'how' of the very eminence we affirm of Him, yet we understand the cogency of our affirmation. Reality of God remains beyond the grasp of our mind in its natural condition, not however beyond the reach of its necessary affirmations.

Personality also, since none of the above-mentioned notes of its definition requires that it should be exclusively finite, can and ought to be attributed to God by way of the same method. However, the eminent mode of His per-

sonality is beyond our grasp. And it is so in this case, not only on account of the weakness of our mind, but precisely because it is personality. If already our own intimacy is inviolable, the more so is God's intimacy unconquerable from outside. It can only be revealed from within, through a divine self-surrender entirely free and prompted by love alone. Although God is, in the words of St. Augustine, "more interior to me than my innermost," He is also "higher than my uppermost." The ultimate end of man's desire may demand, if it is to be accomplished, that God manifests His very essence to man through an act of self-gift but the perfect personality of this essence precludes that man may ever claim this as a right. Indeed, it is of the very nature of a gift, and much more so of a self-gift, that it should be gratuitous and beyond any claim.

Although the obtention of this self-gift of God is unattainable simply by man's decision and his unaided effort, he may still desire and hope for it, even consider it as probable and humbly expect it, for God is infinitely powerful and kind. His first gift to us, that of our existence and personality, may very well herald another and much greater gift, that of His own being and personal intimacy. Hence, the desire and even expectation of a divine Revelation is eminently reasonable.

But if this Revelation is to be granted to man, the manner of its granting will also conform to the rules which govern relations between persons. If God unlike a town, is not to be taken by storm, neither are we. His Revelation, if it takes place, will respect the sacredness and inviolability of the finite persons He has created in His own image. It will be progressive, discreet, adapted to the weakness of our finite nature. It will spread among men with the sweetness of oil, not with the fury of a hurricane. It will transform mankind as the leaven transforms the dough; it will enliven and divinise the limbs of the human tree as the sap of the graft commingles with that of the wild stock and raises it to its own nobler kind.

The claim of the Christian faith is that Jesus is God's

answer to man's desire. Jesus is "Emmanuel" ("God among us"). "In the beginning was the Word, and the Word was turned towards God (the Father,) and the Word was divine... And the Word became flesh and dwelt among us...full of grace and truth" (Prologue of the Gospel acc. to St. John). "No one has ever seen God, but the divine One, the only Son, who lies upon the Father's breast, He has declared Him" (Ibid., 1, 18).

Jesus is the Revealer of God's Personality. He unfolds to us the unfathomable mystery, the spiritual Trinity of Persons in the absolute Unity of the divine nature. Philosophical reflection could already incline us to the persuasion that personality is realised in God in an ineffable way, infinitely superior to our own. Jesus tells us the secret of God's Super-Personality; God is Father, Son and Holy Spirit, and these Three Persons are the unique God, "One without a second."

Jesus knows God because, while being truly man, He is God the Son. He is One Person in two natures, divine and human. He is God become man in order that we may become divinised. "For God (the Father) so loved the world that He gave His only begotten Son, in order that whoever believes in Him should not perish but possess eternal life" (Ibid., 3, 16). "God our Saviour wishes all men to be saved and to come to the knowledge of the Truth. For there is One God, and there is One Mediator between God and man, Christ Jesus, Himself man, who gave Himself a ransom for all" (First Letter of St. Paul to Timothy, 2, 5-6). "All flesh shall see the salvation wrought by God" (Gospel acc. to St. Luke, 3, 6). "This is the promise which He promised us: Life eternal" (First Letter of St. John, 2, 25). "We shall be like Him, because we shall see Him even as He is" (Ibid., 3, 2).

Those who believe in Jesus and in Him adhere to God come to share, not only His divine Knowledge through faith and His divine Love through charity, but even His divine Life through what is called "sanctifying grace." They constitute with Him a mystical or spiritual Body whose divine

Life descends from the Head into all the members who have become one with this Head, Christ, through the link of faith and obedience to His commandments. This Body is spiritual but appears visibly as the Gathering (this is the meaning of the Greek word: Ecclesia, Church) of believers since the latter are not isolated monads or mere souls but physical and social individuals. The Son of God "is the image of the invisible God, the First-born of all creation. For in Him were created all things in the heavens and on the earth, things visible and invisible...all were created through Him and for Him. And He Himself exists before all things, and in Him all things hold together. He is also the Head of the Body, the Church" (Letter of St. Paul to the Colossians, 1, 15-18).

This is why Christians believe that Jesus is God's answer to the deepest urge of the human heart. In Him they find their liberation and their perfection. "In Him we have our liberation through His blood, the forgiveness of our sins by the wealth of His grace which He caused to overflow upon us, in all wisdom and intelligence. For He made known to us the mystery of His will, the free design which He had determined to carry out in the fullness of time, namely, to bring back all things both in the heavens and on the earth under the headship of Christ" (Letter of St. Paul to the Ephesians, 1, 7-10). "For it was the pleasure of the Father that all fullness should dwell in Him, and that through Him He should reconcile to Himself all things ...making peace by the blood of His cross" (Letter of St. Paul to the Colossians, 1, 19-20).

This is the secret of Christianity: the proclamation of God's answer in Christ to "the longing expectation of creation, its yearning for the sons of God to be revealed" (Letter of St. Paul to the Romans, 8, 18). Christ is the voluntary self-gift of God. He came after a long preparation. He came "meek and gentle of heart." He went about "doing good to all," but "His own people received Him not" (Gospel acc. to St. John, 1, 12). Their leaders betrayed Him to a foreign governor whom they hated and

whom they forced to crucify Him. But God the Father raised Him from the dead on the third day and "seated Him at His right hand." And "to all who received Him He gave the right to become children of God" (*Ibid*).

Christians profess that Christ is the gift of God to all men, to His enemies as well as to His friends. Fortunately no man of this land of India had any part in His violent death. Perhaps Indian hands were remotely associated with the first act of pity rendered to Him after He had died on the cross: indeed, the white shroud in which His friends hastily wrapped His body was a "sindo", i.e., a long piece of fine cloth known in West-Asia as "made in Sind" or Hind.

THE GREAT CULTURE OF INDIA

[Dr. S.C. Bhattacharya, University of North Bengal (Retd.)]

According to the recently published great book, The Last Two Million Years, "The civilisation of India is one of the most ancient in the world. Some aspects of this civilisation stretch back for more than 4000 years—even though few countries have experienced so many invasions, endured so many periods of apparent anarchy, or seen so many great empires rise and fall" (Page 158). And one of the modern sages of India, Swami Sivananda of Ananda Kutir at Rishikesh, revealed the great culture of India when he wrote in the Wisdom Light of August 1953: "If God is one, religion also must be one, though its forms may differ in accordance with the psychological constituents of the individuals. Forms are imaginations. Truth is beyond forms" (Page 114). This is illustrated by the fact that in India there is unity in diversity.

While visiting the holy places of India mentioned in *The Mahabharata*, one's heart is touched by an unpremeditated feeling about this unity in the great culture of our country. The underlying strain of this unity is the unfathomable message of the saints and sages who have kept burning the spiritual lamp of India throughout the ages.

That strain arouses the dormant hankering after Sadhana in an aspirant's mind. The aspirant is attracted towards an unceasing thought full of an inexplicable sense of mystery. But who would say when was the beginning of that message?

There are hundreds of holy personalities who have adorned the pages of the books about the Sadhakas and Sadhikas of India. Recently Sri Shankar Roy of West Bengal has become famous by writing fifteen volumes of biographies of such realised souls. But even those are drops in the mighty ocean of Indian heritage. Modern seekers of truth and savants from the different corners of the world have paid glorious tributes to the great culture of India which is nothing but spiritual. Miguel Serrano, one-time Chilean Ambassador to India, travelled through the length and breadth of our country (including the Himalayas) in search of the ancient wisdom, because "I spent a year with the Master in hopes of being accepted. I was one of a group that surrounded him. The Order we formed was rumoured to have come from India... As I listened to the Master, I began to realise that if the truth was really kept in one place I should have to go and find it myself" (The Serpent of Paradise, Pages 7 & 10). Again, Dr. Paul Brunton who has devoted his life to the study of Indian philosophy and Yoga holds: "That the West has little to learn from present-day India, I shall not trouble to deny but that we have much to learn from Indian sages of the past, and from the few who live today, I unhesitatingly assert... The secret India's spiritual life still exists, despite storms of political agitation which now hide it, and I have tried to give authentic record of more than one adept who has attained a strength and serenity for which we lesser mortals wistfully yearn" (A Search in Secret India, Pages 5 & 7).

Further, when orientalists like Burnouf, Colebrooke, and Max Muller appeared upon learning's scene and brought out some of the literary treasures of India, the savants of the Western countries began to understand that the so-called heathens who inhabited our country were not so stupid as the Westerner's own ignorance had presumed. Russian philosopher-painter, Nicholas Roerich, wrote in one of his articles: "Beauty still lives in India, It beckons to us the Great Indian Path". This 'Path' was to take him later to India to settle down in the Kulu Valley and to discover for himself, and through him for others, the beauties of this land, to paint as no one has painted before him the sublime beauty and inner meaning of the Himalayas. of the modern Buddhist scholars, Lama Anagarika Govinda, who is internationally known both for his exoteric and esoteric knowledge has aptly observed in the article 'Meditation' contirbuted by him to the 'Human Dimensions' (Vol. 1, No. 4) published from Buffalo, New York, "The East discovered the eternal recurrence of the same conditions and similar events. The West discovered the value of the uniqueness of each event or existential conditions. The East kept its gaze fixed upon the cosmic background, the West on the individual foreground" (Page 8).

Obviously, we are to understand by the word 'East' mainly India as she has been the cradle of the most ancient wisdom of the world which is contained in Vedic hymns like:

"Seek that world of spiritual domain, where there is spiritual light and everlasting peace Where the ever-radiant lamp permeates unrestricted Where there is no want, no fear of death Where the realised soul is free from decay and death

Where there is eternal bliss."

(Satyakama Vidyalankar—'Wisdom of the Vedas', P.5)
The great culture of India as represented in the Vedic hymns and other pre-historic vestiges left of the earliest life of man in India have been pointed out by Dr. Radha Kumud Mookerji, one of the great historians of modern India in the following words: "An inscription discovered in Mesopotemia throws light in the antiquity of the Rigveda, the earliest literary work of India and perhaps of the world. There are many old monuments in the islands of the Indian

Archipelago such as Java, Sumatra and Bali, or countries like Siam and Cambodia, comprising what has been conveniently called Indonesia, which owe their origin to Indian ideals and craftsmanship and throw light on the 'expansion' of India, the growth of a Greater India beyond her boundaries' ('Hindu Civilisation', Part I, Page 7).

The indebtedness of Tibet to India as far as its religion is concerned is well known to the researchers, among whom the famous Tibetologist, Giuseppe Tucci, wrote: "This was the sect ('Yellow' founded by Tsonghka-pa) that rose to power with the coming of the Dalai Lamas and won the real political control of the country. It called for a greater purity of discipline and reasserted the importance of the monastic rules of Indian Buddhism imposing ecclesiastic celibacy and forbidding the use of alcohol...He (Puton) compiled the catalogue of the two great collections, the Kangyur and the Tengyur, that contain the philosophical and liturgical literary heritage of Indian Buddhism" (Tibet, Page 64).

No other words would give a fitting conclusion to this article than those of Nicholas Roerich: "Himalayas! Here is the Abode of Rishis. Here resounded the sacred Flute of Krishna. Here thundered the Blessed Gautama Buddha. Here originated all Vedas. Here lived Pandavas...Here—Aryavarta. Here is Shambhala. Himalayas—Jewel of India. Himalayas—the sacred Symbol of Ascent...Oh, Bharata the Beautiful! Let me send Thee my heartfelt admiration for all the greatness and inspiration which fill Thy ancient Wisdom, for glorious Cities and Temples, Thy Meadows, Thy Deobans, Thy sacred Rivers and Majestic Himalayas"

('Himalayas-Abode of Light', Page 13).

EDUCATION AND THE FUTURE OF THE COUNTRY (Kulapathi Sri S. Balakrishna Joshi)

EDUCATION has necessarily to be thought of in terms of the requirements and the aspirations of the future. It has to be remembered that the youngsters of today who receive their tutelage are the citizens of tomorrow. They

are going to be the architects of the destiny of the future. There is no doubt therefore that the future of our country and, for that matter, of the whole of the world, is going to be influenced and determined by the pattern of education of the present day. The future, however, cannot fulfil itself if it is to be a mere continuation of the present. "The old order changeth yielding place to new and God fulfils Himself in many ways lest one good custom should corrupt the world." An indolent glorification of the decadent elements of the past which have lost their validity and vitality is the negation of evolution. Progress implies an element of freshness which arises out of the ashes of the old. The future, however, has its roots in the present which in turn has to drive deep into the past to reflect its glory. If education has to be realistic, while being germane to our indigenous culture, it has to anticipate intelligently the progressive needs of the future in the light of the cumulative experience of the past and the constructive wisdom of the present.

Education has always a twofold objective—the permanent and the immediate. The former implies that education is the medium for the realisation of the highest truth. The latter means that it is a tool for equipping the young to live in decent competence and to meet the challenges of a fast-moving world by adjusting and adapting oneself to the changing complexion of life.

The future of our nation is linked up with the future of the civilised world, because no country which desires to catch up with progress can afford to live in isolation. Humanity today is a compact family of peoples, moving towards the one-world order. Any new knowledge that is discovered by laborious toil or any new skill that is perfected through original ingenuity, in any part of the world, becomes the common property of the entire mankind. Light can no longer be hidden in a bushel. All those that have the will and the power will seize it and profit by its effulgence. In such a context, education has to envisage the

potentialities not only of the future of the country, but of the entire civilised world.

In the present set-up when democratic chivalry lays down that every individual has the sovereign right to education and to equality of opportunities for growth to his fullest stature, education gets invested with tremendous importance. Its organisation on pertinent lines is therefore a great duty cast upon all those interested in national progress. If all our programmes and plans for the peace and prosperity of the land are to be productive of real good, then the human element that is to implement them must be of the right calibre. That is going to be supplied by the youths who are receiving their education in schools and colleges today and who in right good time will flower into the citizenry of the future. The seed we sow now must be such as would give the right kind of fruit to the young who are to reap it. It is of paramount importance therefore that those who plan education now should transcend their own personal prejudices, predilections and passions and keep before them the highest national interests. If they import a spirit of pettiness and fanaticism into the formulation of educational policies to satisfy the whims and caprices of their ephemeral power, they betray the nation, and atrophy progress. A right type of education which moulds the mind on healthy patterns of thought and conduct is as necessary as wholesome food which nourishes the body and ensures physical health. Thus it becomes imperative that educational policies and programmes should be evolved on the basis of the cooperative deliberations and constructive idealism of people who may have divergent views in other spheres.

Unfortunately today our education is in a very sorry plight. It has become a source of dissatisfaction to the old and frustration to the young. It is because the purpose and philosophy of education have been very much lost sight of, probably due to historical causes and psychological factors. Education has come to be identified with instruction in a few subjects and thus our educational insti-

tutions have become almost teaching shops where a miscellany of knowledge is doled out and procured by hetereogeneous groups. Education is valued only as an aid to secure degrees that serve as pale passports to fitful employments. Success at examinations has therefore become the goal of educational endeavour. On the plea that the end justifies the means, any method that helps the accomplishment of this objective, is glorified into a virtue. Short-cuts and easy methods that would enable the youngsters to scrape through eccentric examinations, on the part of teachers, and the adoption of unethical devices, on the part of the young, tend to reduce education into a mockery. It is forgotten that education is a synthetic discipline which is meant to develop an integrated personality which will find fulfilment in the discovery of Truth. There has been a lot of talk, common-place ideas being repeated ad nauseam, on the reform of education by minimising the importance of examinations which stifle originality, but precious little has been done to rehabilitate education on lines that would vitalise it into an influence and a power for good. Education continues to be for the most part theoretical, literary, stereotyped and unrelated to the springs of life. Life is not the expression of abstract learning. It has to be the manifestation of a synthesis of versatile knowledge and varied skills. The value of education lies in the fact that it equips an individual for a good life and also a decent livelihood. Man has to exist first before he can think of noble achievements. He cannot live on empty ideals. The urge for survival is a very powerful one. Unless it is satisfied, the higher aspects of existence recede far into the horizon.

But the present-day education does not hold out any hope for honourable livelihood for all its products. The reason is that the avenues of employment are very much restricted while the number of those with identical qualifications who scramble for them is frightfully enormous. Again, it is not merit that always enters the gates of preferment. Adventitious aids, rather than intrinsic worth, have the charm of open sesame to lucrative jobs. Added

to it, there is such an annoying imbalance in the socioeconomic structure. Graduates of the same category not all of them find the same status for themselves. different departments of employment, governmental and private, offer different scales of remuneration. Out of sheer necessity to keep body and soul together, graduates and post-graduates offer to serve as bus conductors, petty clerks, restaurant servers and so on. There is nothing infra dig in earning an honourable livelihood through any employment. 'All work is sacred' sounds convincing as a philosophy, but in a well-organised society that has a sense of values, should it be necessary for highly qualified people to do jobs that could well be done by others with a different mould of training that does not need and imply a high degree of academic proficiency? What then is the value of education as a vital national activity involving a huge expenditure if the skills and the knowledges which are the product of education, are not harnessed in relevant, productive and purposeful service? The content of education has therefore to be revolutionised to make it meaningful and correlate it to the needs of society. The flabby uniformity that vitiates the power of education as a useful tool of social service must be replaced by a diversified scheme of studies which will afford scope for the development of innate talents and skills in a large variety of areas and which will open out fresh avocations for absorbing the young with the right aptitude. In the acquisition of knowledge and the development of skills, there should be no artificial hurdles like languages. Language is after all a tool, and there should be no prejudice in the use of it. The knowledge-content is more important than its outer garb of the language. All talk of national solidarity and emotional integration, will be sheer glittering expressions if our education fails to be a unifying force. It is unfair to crib, cabin and confine the outlook of young men and women by narrowness or chauvinism in our educational policies. The chamber of the mind has to be flooded with knowledge that comes from different quarters. It should be possible for people to transmit or profit by the experience and achievements of one another without any artificial difficulty.

Ultimately, education has to rescue man from beastliness and transfigure him into a pattern of perfection. Whatever may be the other shortcomings of education, it should not fail to awaken and nourish in the young an abiding faith in the higher values of life, so that by their words, attitudes, behaviour and conduct, they reflect the divinity inherent in them. Spirituality has sustained our nation through the flight of centuries. Education in our land has been reckoned as Aksharabhyasa, apprenticeship in godliness. Our education has therefore to make a deliberate effort through its content and organisation to mould the character of the young. Only then will the future herald an era of peace, and will posterity have reason to feel grateful to the makers of our present education. Let us remember that Today is the yesterday of Tomorrow.

[Courtesy: "Bu'letin" (June 1975, No. 4) of the "Young Writers' Forum", Madras.]

EDUCATION AND NATIONAL INTEGRATION

(Dr. S.V. Ananthakrishnan)

AT the outset we have to ask the questions: a single entity as a country and are we having education now? The starting of provincial congress committees in the pre-independence days paved the way for the formation of our present linguistic states and has proved a happy ground for political demagogues to exploit local emotions of a largely ignorant population. The characterisation of the prevailing system of education by Mahatma Gandhi as "the Satanic system of English education" and his call for the boycott of schools and colleges in the late twenties led quite a few misguided youth to answer his call, only to regret later. An undue emphasis on the results of an examination, the glamour of the label of a degree and creation of a new privileged class under the cloak of backwardness have led to an all-round deterioration in moral standards with every possible type of malpractice that have affected the whole system. The problem is how to retrieve the position. Any solution needs a clear understanding of the various factors affecting the role of education and its place in national integration. A pragmatic, unemotional approach is the pre-requisite which cannot be expected either from politicians in power or from self-created experts who advise them.

A major defect in our present system is an inadequate understanding of a student's varying abilities. Not all can attain the same degree of proficiency in every subject at the same pace or in the same duration of a course. It is possible for a student to be of the level of a 8th standard in one subject, 6th standard in another, 5th in a third and 9th in a fourth. Avoidance of failures and the development of self-confidence needs a flexibility that would put the student in the appropriate level for the different subjects. This approach involves a radical departure from conventional patterns and a much larger number of teachers than we have now. We have to develop a system of programmed instruction which enables a student to reach the maximum of his ability. In this the decision is not one which a parent takes. A similar approach is called for even at the higher level. Mere updating of curricula cannot lead to desired results. Updating is needed both in the teacher and the taught, in the environment, physical as well as intellectual, and the choice of courses of study should take into account the aptitude and skill of the student and not the desires of the parent. An effective programme in education should envisage a student-teacher ratio of not more than ten to one.

A question we have to ask at this stage is, "Are we clear what is the purpose of education?" Should every youngster go through the same mill? Is a factory approach desirable? We hear so much about the vast sums spent on education, but has anyone attempted a costbenefit analysis for our society? We will then be able to see the enormous wastage in the process. A thoughtless criticism is often made that our education is too theoretical

and not practical and we should have more job-oriented courses of study. The professional colleges and the poly technics provide such courses and there is no shortage of unemployment among these. No doubt the present system of education was initiated by our former alien rulers to enable them to recruit a certain number for their lower civil services, but conditions have changed and our approach to education or a clear understanding of what education stands for have not changed. When platform speeches about job-oriented courses are made and when administrative heads of universities take pride in this or that new course introduced, we can ask the question, "What jobs?" Are we thinking of jobs now or jobs to come later? Our industrialisation really began only after independence and the real training for a job has to be only in industry itself. No educational institution can provide the so-called practical training anywhere in the world as part of their function. We have to learn from the mistakes of the industrially advanced countries and avoid them. With a different social pattern, many of these countries are having the problem of personnel considered redundant and too old in their late forties because of the rapid advances in technology on a large scale. Only a properly organised system of education can enable the country to move forward, avoiding these pitfalls. The objective has to be one in which we foster creative thinking, ability to adapt to changing conditions, the development of team spirit, the recognition of errors in time to take corrective action, and the acquisition and maintenance of skills appropriate to the activity engaged in. If the country is to move forward, these are essential and our present system is inhibitive of most of these objectives. A radical change is called for in our approach. Following Tennyson we have to recognise that:

> The old order changeth yielding place to new And God fulfils himself in many ways Lest one good custom should corrupt the world.

Under existing social and environmental conditions, it

AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

206

is not practicable to revert to the old Gurukula system. I have to emphasise the fact that those that are to be educated now are persons whose active period in life extends well into the twentyfirst century and training for a job now can make them unfit in the latter part of their career.

An aspect of education that is often conveniently forgotten is the role it has to play in national integration. Any economy measure affects education first, because the harm that this does will be noticed only a long time later and as such can be conveniently ignored. Before independence, with multi-lingual provinces and fewer universities, the barriers to the free movement of students and teachers were not very serious, though there was wide variation in courses of instruction. The formation of linguistic states and the mushrooming of universities without any thought for quality in education has put effective barriers through State control of education and the imaginary autonomy of universities. The Inter-University Board and the University Grants Commission are at best decorative bodies unable to influence either quality of education or the free movement of stu-The much talked-about semester sysdents and teachers. tem may ease the position so far as the work-load of students is concerned, but greater imagination is needed if the youth of the country are to become the backbone of national integration. Political expediency has only made these a pawn in the hands of so-called leaders whose interest is strictly local and is really anti-national. It is sad to reflect that there was more of a national approach before independence than after. It is only if a beginning is made in removing obstacles to the free movement of students and teachers that we can foresee a future for the country. Ancient India witnessed the migration of students to meet the teachers of their choice known for their scholarship, but this has become a forgotten chapter in our history with scholarship at a discount. Under existing conditions, it is difficult to visualise a change for the better.

ESSENTIALS OF INDIAN CULTURE

(Sri K. Thiagarajan)

THE world today is passing through a spectacle of cultural anarchy. A civilisation which has for its highest aim, the satisfaction of vital desires can hardly be said to have a culture. At present, in the world history, the issue that faces mankind is no longer between peace and war, but is between existence and extinction. "Mankind now stands uneasily poised on the brink of a vulcano which may erupt at any moment and its fury may spell ruin and destruction." The salvation, therefore, lies only in the revival of true culture.

The principle, the essential intention of Indian culture is extraordinary, high and noble, indeed the highest which the human mind can conceive of. There cannot be a greater ideal in life than the one which holds that man can not only become conscious of the Eternal and the Infinite, but live in Its power, universalise, spiritualise and divinise himself by Self-knowledge. But Indian society too suffers from numerous evils emanating from man's ignorance of the true spirit of his culture.

It is always advisable to hold before the mind's eye, the highest possible ideal, which is conceivable by the human mind. Each civilisation presents a mixed appearance and an unsympathetic observer can look to the black side only, exaggerate its defects and draw a picture of unrelieved gloom and failure. Each civilisation in the past has achieved something of permanent value and brought out in high degree some potentiality of human nature. Greece developed to a very high degree the intellectual reason and the sense of form and harmonious beauty. Rome firmly founded law and order and patriotism. Modern Europe has developed practical reason, science, economic capacity, administrative efficiency. India developed the spiritual mind, the intuitive reason, the sense of the Eternal and the Infinite. The future will have to go to a greater and more comprehensive development of these things. We have to extract the good from the past and present efforts of humanity and make the most of it for our future progress. Hence the culture of a nation has to be determined by the standard of the highest thought that nation has reached in its life of evolution.

The term 'culture' may be better understood by its Sanskrit equivalent 'Samskriti'. Indian culture is Bharatiya Samskriti. The Sanskrit root Sams-kri means to refine, to purify, and Samskriti is the state of having been refined, having been made pure, having become free from all dross. The word 'culture', conveying the same sense, is derived from its latin root cultura, meaning tillage, improvement, or refinement, as is seen in the term agriculture. Agri (agra) is land (soil) and 'culture' is the process of tilling and refining the soil by the removal of weeds, thorns and stones so as to make it suitable for the growth of food-crops. Again, pure metal is extracted from the ore by the removal of foreign elements through different processes of refinement-powdering, sieving, melting, blowing, etc. Similarly, when the term culture is used in relation to human beings, it should mean the refined, purified state of the being of man.

The authentic scriptures of Indian culture are the four Vedas, the Puranas, the Mahabharata and the Ramayana. Indian culture is based on spirituality, morality and synthesis. It is the richest and the profoundest culture in the world. Culture is the golden thread which runs through the entire texture of the civilisation of a society, establishing the indubitable interdependence of the various components of civilisation and at the same time highlighting the importance of the particular factor which society cherishes as the core of its civilisation. In fact, culture implies a vivid awareness of the true meaning of life, of the world's problems and the deliberate choice of the things that are worthwhile. Culture indicates the evolved stage of humanity. It means fulness; it involves all that leads one to consummation.

Indian culture deals with the fundamentals. It deals with the final aim of life and also with the path which the

aspirant should follow. Spiritual development to the ultimate point of Self-realisation should be the main object of a man of culture. In fact, spirituality is the essential spirit of Indian culture. It is directly related to the growth of man's inner life.

Another important factor of Indian culture is its emphasis on morality based on truth and righteousness. Truth implies an "awareness of true human relations with the rest of the universe while righteousness means all that leads one upwards, or to the realm of peace and happiness." Anything that retards one's supreme happiness or causes the wastage of one's energies is sin. One whose head, heart and hands work in harmony, or in other words, a man whose passions are controlled by his reason and whose hands work according to the dictates of his conscience is cultured in the true sense of the term. According to Indian culture, morality consists in freedom from anger, avarice, greed, hatred, egoism and pride. It pre-supposes efficiency, thoroughness and expertness in action.

The outstanding features of our culture are broadly:
(a) a vigorous dynamism; (b) a tantalising capacity for transforming oneself into the Divine image; (c) a rich variety and diversity of values woven into a complex fabric with an underlying unity; (d) a well-informed optimism, which takes full account of the tragic and the pathetic in human life; and, above all, (e) the presence of a well-organised hierarchical scale, in which there is a place for everything that counts in human life.

Culture makes a man worthy and his life real and earnest. A cultured man leads a meaningful and creative life. He always aims at finding out the inner meaning of everything. In the words of Dr. C.P. Ramaswami Aiyer, "Culture which does not involve contacts with life and all its roughnesses and smoothnesses, is a plant without root". A cultured man seeks to acquire knowledge—both the knowledge of power and the knowledge of beauty. His emotions are trained and his tastes are refined by the study of literature and by the contemplation of the great works of art. Thus, Indian culture is the product of practical life. It is

deeply rooted in life and aims at the true welfare of man. It provides for every member of the society to get his share. It is based on justice, it seeks unity in diversity, and enables all to follow the stipulated path to attain immortality.

The most important characteristic of Indian culture is its conception of God, who lives within the animate and the inanimate alike. "He is in everything. He is everything. Every man and woman is the palpable, blissful, living God." The whole world is a corporate body. All should be loved indiscriminately. Whatever difference is visible between man and man is the result of individual actions. Indian culture finds unity between the macrocosm and the microcosm and leads one to Salvation. It lays more emphasis on the essentials of life and joy than on the propensities leading to sorrow and death.

To summarise: Indian culture is based on spirituality, Dharma or morality, magnanimity, unity in diversity, cosmopolitanism and truth. It is a culture which postulates continuity of existence and the immortality of the Spirit. It exhorts everyone to follow unflinchingly the path of truth and righteousness in order to grow aware of the divine power lying latent in all, for it is this spiritual awareness that transforms all knowledge into wisdom and into forms of peace and happiness, love and unity. People should understand the true meaning of culture and should give religion the requisite place in the scheme of education. Obscenity in the name of culture and fanaticism in the name of religion should be vehemently denounced. What we need today is the curiosity to comprehend our own culture and sincere efforts to translate our cultural values into practical life.

THE PRINCIPLE OF RIGHT THINKING

(Sri Swami Madhavananda)

"You might make and let loose a star to roll in its orbit, and yet you have not done so memorable a thing in the eyes of God, as one who lets go a golden-orbed thought to roll through generations of time!" Perhaps we are prone to underestimate the value of what we are thinking about,

which is partly owing to the circumstance that the world has yet to see the wonderful things that may be accomplished through this great agency—thought. It seems that of all that concerns man, this subject has been so far the least treated of in regard to its significance. Therefore it is well that every one of us searches as deeply as possible for definite suggestions as to the particular line along which true thought can be attained.

In the present-day world, amidst the ruins of decaying systems of thought, we catch glimpses of new light stirring in the hearts of earnest men and women and probably very soon this ruling power of thought will be better understood, which is tantamount to saying that our relation with the basic principle, Truth, of which we are representatives, will be perceived and acknowledged. Great indeed are the results of this subtle force extending as it does from the most trifling to the most important pursuits of life, and to the extent to which it is spiritualised, does it become more cogent and more intense. Noble thoughts shed a flood of light on our lives, bringing out exalted character, purifying our intellectual powers, transforming our spiritual nature, gradually connecting them to the spirit within, and all that is true and beautiful. This declaration will in no sense be found extravagant, if we remember the essential fact that thoughts are constructive, the fore-runners of our deeds: hence, good thoughts will produce all that is good and strong, uniting one by an invisible chain to kindred spirits, who act and react on each other. Similarly wrong thoughts return like boomerangs, producing disunion and discord.

As we all know that only one kind of thought can possess us at one time, we should awaken to the necessity of checking the growth of delusive and undesirable ideas, immediately expelling them, by substituting good for bad, thereby setting up harmonious currents which are capable of producing abundant sympathetic conditions. Just as body grows vigorous through proper exercise, in the same way does virtuous, honest thought gain increased power through

use of its capacities. Every one of us possesses abundant energy for thought-power. The problems are: how should it be directed and what is the ultimate object at which we would aim. It is very necessary that we should direct our efforts to right thinking, for the mental attitude we hold, when we seek to work, affects our relative success or failure. Only when we have mastered the secret of thought-power, the true determining factor of life, we may carry into our outer life the embodiment of our highest ideals.

Thought-control, therefore, must be acquired by concentration and receptivity to thought is of primary importance to true advancement. The principle is simple and its application is easy; we should be sincere in our efforts to carry it into effect. The principle of right thinking consists in disengaging one subject from the distracting stream of ever-varying thought, and dwelling in that alone, letting in that enlightenment which finally leads us to become one with the highest Self. Regular thought-training tends to this development and enables us to arouse the higher vibrations of thought, the most powerful of all the invisible forces.

When our lives are guided by a sound and well understood principle, our actions will be self-sufficient and effective. Even under adverse circumstances, when things press heavily upon us, we can rise above all anxiety and gloom by the help of such a principle, as the bravest and the noblest men and women of all ages have done. Now, if we would learn to do this, we must first deal with them within, before we can effectively deal with the without. Mental worries, forebodings and troublesome thoughts have a tendency to scatter, weaken and disorganise the powers of mind and inner vibratory forces: it is only by drawing on the higher Self that the mind is strengthened. All things take their character from the internal state of the spirit. It is impossible to experience good and bad or to be in heaven or hell externally as a place without being in it internally as a state.

The ancient Rishis were seers of thought and they exhibited phases of spirituality, and wisdom quite unparalleled in any subsequent age. In meditation, they were dexterous in effacing restlessness of their thought, reaching that fixity of mind by which the plane of Divine consciousness was reached. Hence it is no surprise that these men, strong in their beliefs, and able to direct their range of vision to the invisible world, should, finding their lives in the realms of highest truth, feel their religion so strengthening and elevating. They carried conviction to numbers of fellow-men, for they believed with a belief which was not so much a faith as a certainty of absolute knowledge, that the Supreme Being, the innermost in the very core of things, was felt by them in the depths of their hearts as the Life of their life and the Breath of their breath. This claim has been made by Yogis down the ages, and in their unique position the verification of their god-like attainments is entirely conclusive of the strange things ascribed to their sight and hearing, and of the bliss transcending human thought, into which they merge. When the intellect is purified, the whole nature becomes purified. the whole nature has been purified, the memory becomes firm. And when the memory of the Self remains firm, then all the ties which bind us to a belief in anything but the Self are loosened. Such ideas have permeated, necessarily, slowly amongst men, but as spirituality increases, there is hope that people will become more receptive. Nevertheless, a few have the power of sinking their own personality in the Ideal, for this is the highest and rarest gift.

The chief function of thought is to quicken the sensibilities of the spirit within us, to urge it to a new creative effort, to stimulate us to bring human life more into unison with our true Self. Moreover, the immutable law in nature, that each atom in the universe must serve a universal end, eternally prevails and cannot be permanently set aside by man. Let this fact inspire our hearts with noble purposes, and let us apply these truths to the efforts that will enable us to live for our best, and to be earnest

and capable workers for the service of the world. Let us kindle the hearts of men with the same lofty aims, and help other souls whose environments do not give them the same advantages, to surmount their ignorance and its attendant, weakness. In our efforts to interlink ourselves with the law of Oneness, we should remember that one of its basic principles is service and, a sure test of our own ability and sincerity of purpose is shown by consecrating our lives to the service of some other parts of the One great whole, that we may become living representatives of our Divine Origin.

We should keep the inner activities of our lives ever flowing with love, mingling love and Truth, because love's vibrations are, through the thoughts of man, the renewing agents of Truth's almighty power. We cannot exert great influence, unless we live the life of love, of boundless pity and compassion for our fellow-men. With tenderest love in our souls and affinitive thoughts vibrating towards all creatures, we can so much better take our position as servers of mankind, comprehending the immensity of our real nature, estimating its value and wisdom, and seeing all in the One True Self and the One Self in all. Prasna Upanishad says: "Who verily knows the unfading One in whom the knowing self, with all the directing intelligences, the senses and the elements nestle, he the all-knowing enters indeed into all."

An individual is never more nor less than what his thought is. The outer visible man is the product of the inner invisible thought. Thought can take you up. Before a man does right or wrong through his sense or motor-impulse, his mind has done it. The outer man always follows the inner operation of thought—the subtle always moves the gross. The man is always moved by something invisible called 'force' and that force within man called 'thought' makes or unmakes everything in the world including the man himself. A man does auspicious or wrong things with his sense or motor-impulse after the fly-wheel of thought has set them in motion, in a particular way.

A thought takes up a man and he is in time in the gutter; again a man taking up a thought is on the crest of Everest. If the thought is one of flaming love for mankind and through man to God, he will give away even his life for God as it were a trifle. Thought is, of course, very difficult to control and operate. Once he can master thought, he can master all inimical forces of the world and all situations of life, as far as he himself is concerned, for the world of thought will not operate in him anymore. So, for an aspirant it is of utmost importance to learn how to control and operate thought—and one of the means is singing the Lord's Name, Nama Sankirtan.

Man ought always to pray. This does not mean that we go around with folded hands, but that we let ourselves live in awareness of prayer by means of doing Sankirtan, Bhajan, meditation, etc., as far as we possibly can. is prayer in the true sense of the word. No matter what we are doing or where we are, we can be in a consciousness of prayer. I am sure that each one of us has a particular need, challenge or experience, that one feels that he should overcome in order that he might live a fuller, richer and more abundant life. How are we going to bring about that which is needed and desired in our life? It can be done through power of prayer in us. This, however, does not eliminate intellectual steps that we may take to establish the good of God in our lives. The intellect prepares the way and precedes the coming of the spiritual realisation within our being. When man prays, he speaks in affirmative words; this is using the intellect, and this is using the mind. There is power in prayer and we have the right to pray in the particular chosen direction needing fulfilment. People are becoming more aware of the importance and necessity of prayer. Because through prayer we are connected with something that is higher and deeper than we had consciously felt before. The answers, solutions and fulfilments exist in God. We may have walls to go over, barriers to go through, or unbeliefs, fears and resentments to overcome, so as to arrive at the place we desire-our goal of life. Prayer crosses all barriers and takes us there. Prayer is communion; it is our affirmative state of consciousness. Prayer is communion or at-one-ment with that which we desire to experience in our lives. One of the means of prayer which is easier and within the scope of one and all is Nama Sankirtan, singing the Lord's Name, which elevates our thoughts to sublime heights.

Everyone who stops to think about life, and to reflect on its nature and meaning, will be led to see that there is a Power and a Presence greater than we are. It matters not in what area of human activity and experience we wish to analyse, there will always be the realisation that, while we discover and interpret the universe each in our own way, it was there before we became aware of it. we may reflect and realise that, while the human condition largely seems to have been created by our own decisions and is declared to be what it is by virtue of our own understanding, the human Self-conscious phenomenon is not itself of our own making, nor the nature of the gift is indicative of the nature of the Giver, since both are one. If you ponder over this idea, you will agree that because the Giver and the gift are one, it is within the possibility of our comprehension to discover something of the nature of that Power that is greater than we are, in whom we live, move and have our being.

Man is God's organ of expression! Unless we become aware of the central desire of our being, we shall be failing both ourselves and the Infinite One who brought us here. If you and I do not respond to this God-call in our hearts, we shall be missing a great opportunity for self-growth. God does not force you, but He is constantly calling in your heart. If you will only listen, if you will put aside the lesser desires of the outer world, this central demand for spiritual unfoldment will become clearer in our consciousness. Let us be more responsive to this call. Let us know that there is nothing too good to be true and that that call of the Infinite in our hearts will inevitably be realised. The supreme ideal is God-ideal. To know that your life is an

inlet and outlet for the great ocean of supply in the mind of God is indeed to be fearless and free. So many people feel that they must get their supply from some other person or some situation objective to themselves. A povertystricken person is one who thinks his good is outside of himself. All wealth is within ourselves. We only pour it cut in new ideas, in loving service, in common-sense adaptations to the needs of other people. Our supply comes flowing back to us as a definite return for that which we have given. Therefore turn to God for new ideas, knowing that all power is within you to bring into expression that which is value to others. Do not expect some miracle to drop wealth and comfort into your lap, and do not form the habit of depending upon any individual for your supply. But turn to God constantly, knowing that He will pour through you such a rich abundance of substances, of ideas, of the spirit of service to others that there shall be no doubt of your ability to coin the substance of His and your inner being into wealth which will meet your every need in the outer life. The outer experience with things, activities or people and different changing situations usually presents a challenge to each of us. We have no right to complain that it is so, and that is the siutation which man has always faced. Because our personal and limited mentality is sometimes depressed and bewildered by the events which come hurrying towards us from the outer world, we must make our contact and realise a union with the mind of the infinite good. Through this unity with God we may unfailingly draw from limitless reservoir of Infinite Power.

Life of righteousness has to contain within itself universal wisdom and intelligence. The perfect patterns of laws and order that make sciences possible, presupposes an infinite and reliable intelligence, whose sustaining timeless activity knows no limits. By this same wisdom in us we are able to gain an ever-increasing understanding of life. Without the first, the second would be impossible. Beyond wisdom, the nature of God must be love, for unless life is

interested in bringing into being, sustaining and perfecting the awareness of its own individualisations, why should it create in the first place? We are the results of God's activity in our present dimension of living, and our realm of freedom seems limitless. But our own errors of belief and opinion prevent us from understanding that its nature is Love. The cosmic functioning of life also requires harmony. Harmony is dynamic, hence more than the absence of conflict, but it is latter also. Conflict can never sustain cosmos. Within the divine Consciousness, one interest cannot violate another and produce a perfect result. The nature of God is also Peace. Therefore man who is in quest of Truth has to strive for the qualities of infinite Good, Love and Peace.

A sage or a man of wisdom is indeed a sure guarantee for a society's life and strength. Whatever may be the drawbacks and evils of our present-day society, is it not a wonder that they are so few considering the suffering we, as a nation, have gone through for the past few centuries. The wise and saintly law-givers of old have permanently moulded the character of our society and through their sincere efforts and foresight we have survived. How could it be otherwise, when we hold as dear not desire and selfishness but renunciation and divinity for our ideals. And in what words could those noble sages and saints of old be praised, who, in a world of selfishness and hatred, had the wisdom to choose renunciation and divinity as their ideals. The secret of success of the saints in their undertakings is that they do nothing for themselves, and even doing, they do not do. The saint never thinks that he does a thing, because 'he' no longer exists for him. He is one with the Atman, the Self, always actionless. In his view there is really nothing to be done and, much less, does he crave for fruits of his actions. This is the spirit in which saints do their duties. Through the saints God shines in the world. Of course, God manifests Himself through all, but our selfishness and egoism suppress our comprehension of that manifestation as dark clouds hide the sun, but these negative forces being absent in a saint, he is taken for God himself and whatever he does is truly the work of God. Such have been and are the qualities, the far-reaching and lasting results of their activities on this earth—this evidently presupposes righteous thought in men.

Freedom from the trials and tribulations of this earthly existence is a possibility when we accept the fact that where there is pain, there is also love; where there is love, there is help; where there is help, there is hope; where there is hope, there is life; and where there is life, there is freedom. Evidently the cycle is not broken by pains; it is rather completed.

In Sri Swami Chidanandaji Maharaj, we have a saint of the calibre of the old Rishis, and his life, it may be said, is a commentary on the high ideals of selfless service, love and goodness. As his main mission in life, he holds aloft a blazing torch of righteous living to aspirants in particular and his admirers and well-wishers in general to keep in mind, the facts, the principles and the lessons indicated by his life and doings, and with a sense of gratitude for the invaluable benefits conferred by him on all people. Let all aspirants, as far as possible can, exert themselves to study and assimilate his life and teachings and make them to the best of their ability, the guiding principles of their daily life—and attain the real freedom, viz., the Goal of Life.

His Sixtieth Birthday Anniversary celebration is a sacred occasion. My prayer on the occasion to you all is to dedicate yourselves afresh to the teachings and the mission of Swamiji and to the ideals lived by him. Give your thoughts to his message of peace, service, good-will, of unselfish love towards all beings, of purification and refinement of your nature, of cultivation of all that is positive and desirable and of effacement of all that is crude, coarse and impure in thought, word and deed. Hari Om Tat Sat!

YOGA AND LIFE

(Sri Swami Brahmananda)

THERE exists a common belief, certainly an erroneous one, among the majority that Yoga is for those who live in caves and forests, in monasteries and nunneries, away from the busy world, in seclusion, minding their own business without the least concern about other fellow-beings, renouncing the normal pleasures of life and aiming at some post-mortem happiness, in some far-off unknown worlds not seen by any one so far. While these recluses give up all the happiness of this world, the happiness in the form of enjoyments afforded by rich and affluent family life with all the modern facilities, high status in society, name and fame and the like, in the name of spiritual renunciation, the vast majority of people are not sure of the future happiness aimed at by these recluses. Thus arguing, most people shun all the higher values of life which religion and philosophy offer. This is a sad mistake resulting from want of the right knowledge about life in this world.

Renunciation of the world is found to be the common factor in all scriptures dealing with Liberation as the only sure remedy for all our sufferings here in this world. This may sound strange. One who wants good has to renounce This is understandable. He who desires truth the bad. should renounce untruth. There cannot be any difference of opinion in this also. One who is after life should naturally give up death. None will deny these logical conclusions. But, if what is intended in the renunciation of the world is giving up of our normal life with all sense-experiences, what remains in our life? Nothing! The remedy This conclusion is a seems to be worse than the illness! result of not understanding the real import of the scriptures. Vedanta does in no way find fault with this world, but certainly instructs man, who is after Liberation, to renounce It is not renunciation resulting from a dislike and hatred of this world. It is renunciation by covering the world with God, in the language of the Isavasya Upanishad, filling the world with God. We are asked to renounce the world of our present erroneous conception and realise its true nature. In short, to see the world as God is real renunciation of the world, prescribed by the seers who have seen the Truth.

Just as the different parts of a big banyan tree such as its underground roots, the aerial roots, the stem, the branches, the leaves and the fruits, though appearing separate, are yet not different from the tree; just as our limbs, the legs, hands, eyes, ears and mouth, though seemingly separate, are not distinct from the body; just as the various parts of a huge modern machinery are all inter-connected and serve the common purpose for which the machine has been erected, likewise, the umpteen objects which we see here and which we consider as separate entities are not independent and disjointed, but form a whole to make up this universe, an organic whole by itself. The least disturbance in any corner of this vast cosmos, let it be in the most insignificant object, affects the whole cosmos, even as the slightest pin-prick in any part of our body is felt by the whole being. A scientific analysis of any object here, say a chair, will prove that it is made up of atoms which are finally reduceable to forces. When we perceive through the intellect, these forces that constitute the chair, the chair as such vanishes; and when the chair is seen, we do not perceive the forces. These forces have Consciousness as their substratum. No hair-splitting arguments are necessary to prove that nothing can exist without Consciousness.

Pure Consciousness is therefore the basic reality. It is the perceiving principle, the object perceived and the principle of perception also. In other words, Consciousness which cannot but be one, homogeneous and non-dual, and therefore eternal and immortal, is called by the different names of seer, seen and sight, hearer, hearing and heard, knower, known and knowledge, and so on. Again, it is this Consciousness alone that is referred to through different

names, such as Brahman or Atman by Vedantins, Bhagavan or God by devotees, Vishnu or Narayana by Vaishnavas, Siva or Paramesvara by Saivites. Other religions of the world give different names for this one Principle, the Truth Supreme. It is called as Christ by the Christians, Allah by the Muslims, Arhat by the Jainas and Buddha by the Buddhists.

The truth about the relationship between God and the world is beautifully brought out in a simple Tamil verse which means: The wood is veiled by the elephant and into the wood disappears the elephant; even so, elements veil the Truth and into Truth disappear the elements.

The reference is to a life-size elephant made out of black wood by an expert carpenter. The likeness is complete. Though the eyes perceive the form of an elephant, the intellect and the mind will perceive the wood of which it is made. It is the form of the elephant that veils the wood and when the truth of the wood is seen, the elephant disappears. Likewise, says the verse, this world made up of the five elements veils the Consciousness, and when one realises the latter, the former dissolves itself.

Knowing, experiencing and becoming one with the Consciousness is Yoga. This Yoga practice varies according to individual temperament. The rationalistic, the devotional, the active and the mystic temperaments, with their countless permutation-combinations, make the Yoga practice of each individual distinct from those of others. Strictly speaking, no two aspirants can follow an exactly similar method. Notwithstanding this, there are common factors in the methodology adopted by all seekers. Not a few in this modern world are benefited by a combination of the essentials in the different Yoga systems. Hence it is that sages prescribe this wise mixture—a little of Japa, a little Asana and Pranayama, study of some scriptures, worship of one's tutelary deity, selfless service, concentration and meditation—especially for the neophytes in the

spiritual path. When they go on practising all these intelligently and sincerely for a sufficiently long time, each one finds himself attached to that particular Yoga which is best suited to his temperament or natural turn of mind acquired as a result of the Karmas done in innumerable past lives, the others dropping off without his knowledge. And further concentration along the lines of the one particular Yoga with one's whole personality—not as a hobby, but as one's sole aim and purpose of life—takes one to the Supreme Awareness.

H.H. Sri Swami Chidanandaji Maharaj, the President of The Divine Life Society, is a living monument of the Yoga way of life. Life and Yoga are not different for him. his Upadesas, whether they are addressed to the small group of his disciples in the Ashram or to big gatherings outside, he never fails to stress the fundamental truth about the non-dual nature of the Supreme. Himself practising the Ashtanga Yoga, Swamiji directs those who approach him to practise regularly all the eight limbs thereof. worshipping in the temple, Swamiji sees the Lord not only in the consecrated idol, but also in all those present there, and offers flowers first to the Murti and then to each and every person irrespective of any distinction, be he young or old, rich or poor, Indian or foreigner. On festive occasions when the poor are fed in the Ashram, Swamiji, seeing God in them, washes their feet and drinks the Charanamrita, even as he does in the temple. Even when he is suffering from acute physical pain, he attends to the routine work of the Ashram with a smiling face. Thus we have in our midst a living example of one whose whole life is Yoga and to whom Yoga is life, who proves, through precept and practice, that life, when converted into continuous Yoga, itself becomes the panacea for all the ills of humanity. May Sri Swamiji continue his service to humanity for many more years is the prayer of all to the Almighty Lord on this auspicious occasion of his Sixtieth Birthday.

GUIDANCE OF SRI SWAMI CHIDANANDAJI MAHARAJ ON MEDITATION

(Sri C. Krishnamurthy)

EVERYONE who is treading the spiritual path will be anxious to know about the secret of meditation. When I entered the Sivananda Ashram, ten years ago, for my spiritual career, I had the same anxiety. I used to put many a question on this subject to H.H. Sri Swami Chidanandaji Maharaj. The revered Swamiji, with his infinite patience, answered all my questions (though several of them were silly and even meaningless, which I came to realise only later) with simple analogies and homely examples. On the auspicious occasion of Swamiji's Sixtieth Birthday Anniversary, I would like to share with my brother aspirants, some of my thoughts on the subject which I hope will be useful to them.

Every novice is directed to do Japa (repetition of the Lord's Name and sacred formulae) and Svadhyaya (study of sacred scriptures), in addition to Yoga Asanas and Pranayama, to enter regular spiritual Sadhana. A doubt may arise: how are Japa and Svadhyaya connected with meditation? In Japa, when one tries to concentrate his mind on the Mantra, thoughts other than the thought of the Mantra impinge on the mind. One is asked to sit in a comfortable and undisturbed posture, which creates equable distribution of the flow of blood throughout the entire body, and a similar flow of Prana (subtle vital energy) through the thousands of subtle Pranic channels or Nadis in the body. This gradually helps to get over the heaviness of the body, and ultimately, to get over body-consciousness. Repetition of the Mantra with proper Bhava (feeling) reduces the distraction of the mind. Merely sitting in one posture alone cannot be meditation even as lying on the couch and closing the eyes is no sleep.

Study of scriptures reveals the correct relationship between man, world and God. Svadhyaya is the only source of revelation of the Truth. Existence of different subtle

layers of activities in the mind will be known only through the study of religious literature. In the Ramayana, two characters, viz., 'goodness' and 'greatness', have been depicted through Rama and Ravana. Through effort one can become great like Ravana, but goodness is quite different altogether. Goodness blossoms from Santi (quiescence of mind through understanding), Santosha (contentment), Satsanga (association with the wise) and Vichara (self-enquiry). Thus Svadhyaya and Japa become the means for meditation.

What is meditation? In scientific research, things that are external and outside of you become objects of study by the mind; whereas, in meditation, 'mind' itself is the object of study by an awakened intellect. Hence the meditative mind must be simple, sincere, honest, innocent and unbiased. Meditation commences with the study of mental functions. Mind is nothing but a bundle of thoughts.

What is thought? If I ask where you are staying, you will hear the question and a series of activities takes place in your brain. You think on various aspects of the question before you reply. This one question (thought) creates a centre (thinker). First you hear the question, the brain responds and it recollects the answer from its memory. This brain, through reactions and repeated stimuli, creates the mind (a bundle of thoughts). Thus the brain is related to the mind, and the mind functions through the brain. Yet the mind is independent, different from the brain, which fact is clear through our dream experience. It is the mind that is the centre of 'I-ness', the thinker. It is this mind which is the outcome of the brain that thinks and says: 'I remember', 'My name is so-and-so', 'I feel pain', etc. So, the thinking process creates the centre from which all answers such as 'I know', 'I do not know', 'I am happy', 'I am unhappy', etc., arise. That centre is the storehouse or repository, the residue of all memory, of all experience. This localised Consciousness which is the mind, is related to the brain and yet independent. Mind without thoughts is Consciousness and Consciousness plus thoughts becomes the mind. In Sanskrit terminology, the mind is also called 'Chit-Jada-Granthi' which means 'Knot of Consciousness and matter'.

In examining the mind, we come upon this extraordinary thing called fear. In meditation, fear with its variegated forms becomes the source of disturbance. Lord Krishna advises Arjuna in the Bhagavad-Gita: "In this inward path (Dhyana Yoga) there is no loss of effort, nor is there fear of contrary result. Even a little practice protects one from great fear (of death)" (II-40). Fear is always of something external to the Self. Abhinivesa is the great fear of death which dominates the mind of even the learned, says Patanjali in his Yoga Sutras (II-9). Without understanding fear, there cannot be any successful meditation. Meditation is the understanding of the mental mechanism, of how fear comes into being. We come to know that the thinker is the centre of Consciousness, i.e., of the name, form and the brain that responds. So long as there is this centre in Consciousness, the limitation, or the observer who is accumulating experiences, and the observed, there are tension, sorrow and conflict. Right meditation is the only way to get over this disease of human beings.

In the mind, this dual process, viz., the observer and the observed, is going on and hence there are likes and dislikes. "Attraction and repulsion are rooted in all sense-objects. Man should never come under their sway, because these are the two main stumbling-blocks in his way" (Gita, III-34). Everything centres around the entity, the thinker, the observer, and so long as that centre exists, there will be sorrow, because the centre 'I', 'Me', is the shadow-maker. And that centre is created by thought, the reaction of memory, memory being also part of the mind. So they are all inter-related. The question is how to put an end to that centre, or die to that centre. How to liquidate it so that the centre is no longer the shadow-maker?

"Yogaschittavrittinirodhah"—Yoga is the inhibition of the modifications of the mind (Yoga Sutras, 1-2). As said earlier, the mind without thoughts is Consciousness or

227

Awareness. There is creativity when the mind 'centre' or 'I' is totally quiet. And that state of motionless mind, awareness of the existence of the non-objective conscious state of the mind, is called meditation. This state of motionless mind is not a thing to be acquired, captured, gathered or arrived at by the effort of the brain. The cunning mind which is having so many notions and opinions can never experience this state. Hence, Yama-Niyamas (moral restraints and spiritual observances) are prescribed as the basis of Yoga.

Then, another question arises which is much more complicated. What is this state, and what is the mind that experiences this 'complete quiet-ness'? If there is no entity, no 'centre' which recognises the 'motionless' state of the mind, how do you know such a mind does exist? If it cannot be recognised, how can one know it exists? It is something revealed when there is supreme happiness or sorrow. When there is perception of beauty or when one hears the worst possible unexpected news, at that moment, there is no thought. This is a general experience of everyone. When you see something beautiful, the immediate perception of it drives away all thoughts. Desire (thought) comes much later, when I say, "I want to go back and look at it again". Then the whole mechanism of mentation (thought-process) starts, and the process of time (sequence of thoughts or events) comes in. If you understand that, then you will realise that there is a state which is not experienceable by the mind as experiencer, and that state is timeless, not something which is continuous. "A state of separation from union with pain is called Yoga" (Gita. VI-23).

Thus, meditation is the study of the mental function and watching of the mental activities. I can only find out by seeing what the mind is occupied with. When the mind is occupied with a good or bad thought, it is only concerned with the past or imagination of the future based upon memory. The important aspect in meditation is to find out how the mind is occupied with the thoughts. So, can the

mind be free from occupations of every kind? Watch your own mind, then you will see. Can the mind be free from occupation? In other words, can the mind be completely without being occupied, and let memory (the chain thoughts) good or bad, go by without recognition? just like the person sitting firmly by the side of the river Ganga and watching things go by, never occupied with anything, whether it is good, bad or pleasant-which means a total freedom from every situation. Of course, the memory of the past will be there for ever, just like a threatening ocean. No one can brush aside the past. What matters is the occupation of the mind, that creates a centre. is the whole crux of the mind in meditation. Hence, Lord Krishna suggested to Arjuna: "Cut asunder this firmlyrooted Peepul tree (past) with the strong axe of non-attachment" (Gita, XV-3). So long as the mind is occupied with the past, it cannot meditate. So long as there is the thought-process, the mind is not in meditation. Swamiji read out some portion of a book in which it is said: "Shut off the past, let the dead past bury its dead. Shut out the yesterdays... The load of tomorrow added to that of yesterday, carried today, makes the strongest falter. Hence, shut out the future as tightly as the past. The future is today. There is no tomorrow". The day of man's salvation is now. Lord Jesus' prayer is: "Give us this day our daily bread", not for tomorrow or yesterday. When the mind is convinced of these noble facts, then alone meditation comes into being. Meditation is only one for all religions. Everyone can study oneself how long one can live in a day without any occupation of the mind with thoughts. Meditation should not be judged by any external symbols or postures. "Neither by study of scriptures, nor by penance, nor by charity, nor by ritual, can I be seen"-says Lord Krishna in the Bhagavad-Gita (XI-53). The unoccupied mind alone can meditate and rejoice in the Supreme. "Whether one is interested in renunciation or enjoyment, in company or solitude, he whose mind delights in the Supreme, he verily, rejoices", says a verse attributed to Acharva Sankara.

Thus, a thought-free mind alone is the meditative mind. So, the mind which is of time (occupied with memory or with one thought) cannot receive the Timeless. The mind must be completely stilled, free of thoughts, empty without any movement in any direction. And that can only take place in a mind when it is not occupied—not occupied with the many, with a problem, with worry, anxiety, fear, with escapes or experience. When the mind is free of all these things, then only is there a possibility of quiet and profound calmness. In that stillness, Truth, God or that which is Eternal shines forth. The way to do this is to be ever occupied with the ONE. That is the truth of meditation.

May the Almighty bestow good health and long life on our most revered Sri Swami Chidanandaji Maharaj so that he may guide us for many more years is my humble and heart-felt prayer!

THE AIMS OF HUMAN EXISTENCE

(Sri Swami Krishnananda)

THE problems of a seeker of Truth can be evaluated and an attempt be made to arrive at a satisfactory solution of the same, only if it can be possible to come to a definite conclusion as to their causes, even the remote ones which may not be immediately recognisable or discoverable, but which, perhaps, are the main reasons behind every form of human problem. Just as a good physician, while conducting a medical examination, does not immediately jump into a prescription for the disease merely on the observation of certain symptoms outside but would take care to see that the causes of the illness are properly investigated, in which case it is obvious that when the cause is treated, the effect is automatically dealt with in the manner required: even so is the case with the difficulties of human life and the various facets which they present to human observation as if they are independent difficulties; while they might be; for all purposes, only diversifications of a few or even a single major problem.

230

If we are to apply this scientific and logical method of inquiry of the causes of the problems of human life, we would naturally be led into an investigation, at the same time, of the various types of phenomena in Nature which form the atmosphere or environment of the human individual or even human society as a whole. Even as the prescription of a medical recipe is preceded by a careful conduct of a scientific examination of a case in hand, and its investigation, again, is rooted in a thorough grasp of anatomy and physiology and the entire philosophy of medical science, an investigation into the nature of human problems and a finding out of the proper remedies for them would call for a deeper procedure of logical inquiry in a systematic manner; but this process would be guided by the principles of the philosophy of life itself. An inductive analysis of the whole of personal and natural phenomena leads us to the discovery of deeper and more inclusive principles rather than persons, objects or things, and we are led along the lines of the vision of a new world altogether, which could not be a conglomeration of isolated persons or objects but an interrelated play of powers, laws and forces which seem to come together into a fraternal embrace. This means to say that the object of investigation becomes not a single item, person or thing, or even a cluster of objects or events, but a sort of limitless expanse which may cover the entire universe itself.

But, how can all Nature be known, or anything be known at all, if there is not a witnessing or observing consciousness? How can there be anything known if there is not a knower of it? And it needs no mention that while it is possible that the known can be material or unconscious, the knower cannot be so. The knower should be conscious. Not only this; consciousness cannot be merely an attribute of the knower, but it must be the essence of the knower himself: else, consciousness would be an attribute of an unconscious base, a conclusion very absurd on the very face of it. It follows that the knower should be consciousness in substance and essence, and it is consciousness that knows phenomena.

231

But, again, what is the relation between consciousness and its object? The relation itself has to be conscious or be a mode of consciousness: else, the connection would be unconscious and there would be no possibility of anyone knowing anything at all. The accepted fact is that there is such a thing as knowledge, which should prove that not only is the knower a centre of consciousness but even the relation between the knower and the known has to be a process of consciousness. Further, as this relation between the knower and the known, namely, the process of knowing, has itself to be somehow connected with the object known, and its connection would be a second relation, which has now to be explained, the final conclusion would be that it is impossible to have a connection between the knower and the known unless the object also is a phenomenon of consciousness itself. Now, we come to a wonderful conclusion: Consciousness knows consciousness through consciousness. All existence is consciousness, which is the meaning of the famous dictum of the Vedanta philosophy, that 'Sat' is 'Chit': Existence is Consciousness, This is reality, the conclusion we arrive at by pure logical analysis.

This inductively obtained conclusion is corroborated by the Upanishads which speak of the Supreme Absolute, willing itself to become a subtle causal form of potential being. This original potential condition is termed, in the Vedanta, Isvara, or the Supreme Creator. This latent potentiality of manifestation then gets accentuated into the faint outlines of the future contingence and form of the universe and this state of universal manifested being is a called Hiranyagarbha. There is a further process of completion of the functioning of manifestation when the outlines drawn in the earlier stage become ways for the grosser visible shape of the universe known as Virat. Here is the lowermost or the final form of universal manifestation, where the different formations, configurations or shapes do not form isolated or segregated points of self-affirmation or individuality but remain as the focussing points of the single Universal Being of the Virat.

232 AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

But, then, the work of 'individuation' commences when these focussing points begin to assert their independence. and then they are not mere points for focussing or concentration of the universal but absolutely different forms or bodies cut off from one another by space and time, with apparently no relationship among one another, because the work of space and time is precisely that of segregation or isolation of one part from the other or one form from another form. There is, then, a sudden catastrophe, as it were, befalling every such self-assertive individual centre, and each such centre feels within its total individual being a restlessness, as if death has overtaken it, and there is the fear of impending destruction threatening from all sides, for it is quite understandable that when the individual has severed itself from the universal reality which is its sustaining Power, it should naturally feel an agony and anguish that everything is in a state of chaos and fear yawning with open jaws from everywhere in the atmosphere! To obviate this fear and get rid of this calamitous state. of affairs, the individual struggles to gain back what it has lost, which is possible only by a return to the universal form of unitedness, because the universal is inclusive of every individual in a total unity of singleness of being and the individual which has lost the consciousness of its inseparability from the universal attempts in an artificial manner to bring this universality into manifestation and active participation by struggling to come in contact with other forms or individuals. It wrongly feels that physical and psychological contact with other individuals would be a remedy to restore the lost universality and inclusiveness. For this purpose of a physical and psychological contact with every other individual, the consciousness within carefully projects the powers of sense, namely those of seeing, hearing, tasting, smelling and touching, together with the corresponding physical organs through which these powers' are made to work for the purpose of the intended contact. with other individuals. It also projects the psychological organs of the ego, of thinking, feeling and willing for the purpose of a psychological contact with other individuals.

This method, it feels, will bring about the needed universality or unitedness with every individual or form and with this conviction it rushes forward towards the other indiduals with a vehemence and impetuosity of hope not only to contact the individuals outside but even absorb them into itself, so that there would be no externality or even existence of other individuals and there would be only a single universality of its own selfhood. This is the reason behind perception of objects, thought of objects and desire for objects through the senses and the mind. The intention of all these activities of the individual consciousness is to restore universality in its selfhood. But, alas, this is not to be; for universality cannot be restored by sensecontact with external objects or even thought of external objects, since externality which is the special feature of space and time prevents the merger of one individual with the other, nay, even an actual contact, possession or eniovment of the object, except merely in a stupid imagination which makes out that there is the joy of heaven prevailing even in the stink of hell.

Thus is life. Thus is human experience and human nature. Thus is the meaning of all activity in life, whether social, personal, or psychological. This is the great sorrow of the individual, and the only panacea for this malady is to find ways and means of restoring the true universality independent of space and time with their concomitant externality and exclusiveness of things and of all existence,—all objects, all persons, all things and all events. Universality is reached not by sense-contact but by an identification of consciousness with the selfhood of all things and the being of all things with the selfhood of consciousness. This is the great philosophy of Yoga, the foundation of its psychology as well as the principle of its practice.

And how is all this done? What is the actual method of redeeming humanity from this grievous state of life on earth, which has come about in the manner described above? The method is precisely the simple one of the reversal of the process of manifestation, the recession of the effects

to their causes, step by step, and very gradually, without missing even a single link in the chain of this return process of consciousness to its ultimate universality. For this purpose, it is essential for every person to carefully scrutinise and investigate into the causes of every experience which one passes through in one's life, and trace the effects of these experiences to their causes. The recognition of the causes will enable one to merge the effects in the causes, so that the effects cease to be and the cause alone exists. In the end, there would be no effects at all but only the final cause, namely, the Absolute Universal, the realisation of which is the goal of life.

At the very outset, it is to be pointed out that one should learn the art and science of the discovery of an aim in one's life, in all activities and motives. Most people in the world live without an aim or purpose in life and drift helplessly hither and thither driven by the wind of circumstances and impelled by the stimulant of pleasure temporarily appearing to manifest itself when there is a titillation of the senses and the nerves, when the ego is scratched or the senses are stirred into stimulation. This is, truly, a pitiable state of affairs, and this condition of human life, which man regards as the height of civilisation and culture, is really the pit of downfall. Strange; man wants to rule even in hell rather than serve in heaven, but is it not high time that mankind ought to realise its mistakes, both in thought and action, and gird up its loins to find out the only remedy for the illness of mortal existence, the travail of temporal life?

Personal and social relationships are only the projection of the human mind by externalisation in space and time in respect of persons and things whom it is obliged to regard as distinct or separate from itself. The modern scientist is prone to get convinced that there is an advancement in the process of evolution from matter to life, from life to mind and from mind to intellect. This is, indeed, an advancement, but in the same way as there is an advancement from plus one to minus one, from minus one to minus two, from minus two to minus three and from

minus three to minus four, etc. Truly, minus four is far superior to plus one, richer indeed, because the figure four is there, looking bigger than one! But this gross error in the evaluation of life is not detected by the human mind and it hurries headlong into the pit of doom and suffering, not knowing that its pursuit of what is good, meaningful and valuable is really its pursuit of the ways of its own final destruction. It is surprising that even in this age of the astounding discoveries of the Theory of Relativity and its breath-taking conclusions, man should continue to be so ignorant of the nature of the physical world, of human relations and of life in general, and take appearance for the three dimensional phenomenon of a world is an erroreality. If, according to the findings of modern physics, the three-dimensional phenomenon of a world is an erroneous abstraction, falsely made, by the defect-ridden mind from an integrated four-dimensional or, perhaps, a multidimensional organism of the cosmos, how would it stand to reason that there can be desire for objects of sense or even any sort of dependence on the so-called external objects of the three-dimensional world of space and time, while there is only a space-time-continuum, in which no individual can ever exist as isolated from other individuals, in any manner whatsoever?

Here we are in a strange and unexpected commingling of science and metaphysics. Knowledge, after all, seems to have once again found its way to an integral intuition that it really is, rather than sensory perception or mental cognition of a spatio-temporal externality of persons and things and relations. The seeker of Truth has to reverse his process of learning, knowing and experiencing from the effects to their respective causes, in an ascending order of graduated movement.

What is the Aim of Life? It should be obvious that the answer is, now, clear. The Aim, then, is a rising of consciousness from the external to the internal, and from the internal to the Universal, the Absolute. First of all, it would be necessary to withdraw consciousness from 'externality' and any kind of 'relationship' with externals, with

0

the power of that understanding that recognises once for all that an externalised relation is impossible in a world where a three-dimensional depth or distance cannot be a reality. From this stage of the withdrawal of consciousness from the feigned externality of relations, the next step is to go deeper into the essential necessities, -not luxuries -of one's life, and live in an atmosphere and condition of the minimum necessities of life, without adding to them even a single extra item, because that extra item would not be a necessity but a luxury. While Nature would permit necessity, it would not tolerate luxuries even in the smallest percentage. Nature provides necessities but not luxuries, and luxury is nothing but an exploitation of circumstances in which the individual ego wrongly indulges at the expense of other such egos in the world around it. The minimum needs of human nature, in the form of food, clothing, shelter and education, as well as contact with persons and things in the world around, should be scientifically and logically calculated and assessed, and one should try to live only in those disciplined conditions of minimum necessity in the maintenance of the body-mind complex and human relations. This is, perhaps, the most difficult thing for anyone to do, for man is not accustomed to think either scientifically or logically, for he always works on the basis of sentiments and emotions, the spur of feelings and the incitations of the senses. Now the time has come to turn the tables round and lead an absolutely new way of life with a thoroughly reoriented system of intellectual, moral, social and spiritual education.

There would be little need to expatiate on the further processes of the ascent of consciousness, for the whole thing would be clear from an understanding of the process of evolution described above. What is called for is merely a retracing of the steps of consciousness backwards from effects to causes, stage by stage, without missing even a single rung in the ladder of the ascent. From social relations, one comes to personal needs and from personal needs to an adjustment of one's individuality with the laws of the universe. These laws, known as 'Rita' in the Vedas,

are nothing but the operational procedures and the working methodology of the Supreme Universal. The aim of life may look manifold, and it may really be so for the purpose of practical action at the lower levels, but they are all organically related to the Central System of the Supreme Integration that is the Absolute. Every thought, every speech, every action and every way of relationship with persons and things in life has, thus, to be judged and worked out in the light of this universal constitution of the Great Reality.

It has been held by some leading scientific minds of the present day that the universe had its origin in a vast and incomprehensible Single Cell or Atom which split itself into parts or fragments, evidently beginning with two parts of one whole and then ramifying into innumerable individual bits of itself scattered in different directions. It is also held that millions and millions of years ago, the nucleus of the universe was an inconceivably hot boiling centre of a homogeneous primordial substance in which nothing could be distinguished either as physical elements or as molecules or atoms etc., and that when some millions of years passed, this atrocious temperature dropped down gradually and the internal constituents of this universal mass condensed into more concrete forms, and electrons began to be emitted which revolved round a nucleus in all the innumerable such centres, and thus atoms were formed. In this manner, all the elements in the universe were created long long ago in the dim inconceivable past and the functions or roles of these elements were once for all fixed for all future times to come. The gradual continuance of this creative and formative activity of the universe is said to finally tend towards the diffusion of substance and energy both inside the atom and in outer space. All this is supposed to indicate the coming in of a time when the energy of the universe would be equally distributed throughout its structure and then there would be no motion, no force, no activity and so no light, no warmth and no life. This is a dark and ominous future predicted, indeed. But there are others who hold the opinion that somehow, somewhere be238

yond mind's understanding, the universe will rebuild itself and the diffused radiation in space will get condensed once more into electrons, atoms, molecules and material substances, which may then form themselves by their gravitational force into nebulae, stars, suns and galaxies, and thus the creation and dissolution of the universe may go on repeating themselves for eternity.

These conclusions of modern science would precipitate into the concept of a self-directed, purposeful activity of the universe through never-ending aeons of time. Geniuses in science like Albert Einstein have stumbled upon the existence of a mystical grandeur and cosmic mystery which forced them into accepting the possibility of a cosmic spiritual consciousness, hinting that there is perhaps an Infinite Spirit and Power which plays this drama of the universe not only in its large cosmic magnificences but also in all its minute details. The mysterious discovery of science known as the Unified Field Theory is said to have attempted a unification of the concepts of space, time and gravitation with those of the sub-atomic structures of matter forming the electromagnetic field, thus bringing into union the laws of outer space and time with the laws of the inner constitution of individual and material bodies under a single law which is universally applicable. This outlook should show that the whole universe is governed by a central law, and the cosmic and the individual are not separate realities; they are one: "Tat-Tvam-Asi-That thou art", says the Upanishad. Science, here, seems to echo the great Upanishadic discovery that the particular and the universal are one and the same, that the gravitational and electromagnetic fields imply a deeper reality, a fundamental universal being within which these two aspects of function appear as mere conditions or states. The universe is one comprehensive whole and is declared to be indivisible, a central elemental field in which every material content, whether the blazing sun or the minute atom, is like a ripple in the four-dimensional space-time continuum. Thus the scientific discoveries of today have, after all, been obliged to accept as their final conclusion a deeper underlying unity

of the universe. True knowledge is a knowledge of 'being', and every aspiration of everyone is a constructive struggle to achieve this reality in one's own experience. The reason is simple; man is limited by the conditions of his own individuality, but his finite bodily structure and mental constitution are restrained and governed by the law of the universe. It was the physicist, Neils Bohr, who is reported to have proclaimed that man is both a spectator and an actor in the drama of existence. Since man is, unfortunately for him, a part of the universe which he is trying to understand, and his body and mind are made up of the same substance as anything else in the universe of distant galaxies, his personality is a part of the vast phenomenon of the four-dimensional space-time continuum, he cannot understand the universe into which he has been born, because it is not 'outside' him as an object of thought and sense. Man is an inseparable part of the universe, and so it follows that he cannot know it, or know anything for the matter of that, as long as he does not know himself. Knowledge of the Self is a knowledge of the universe. highest wisdom, then, consists in the realisation and experience that man is organically related to the universe, so that there is no such thing as 'man' or any individual independently, for the universal organism alone is. In this universal knowledge, man transcends himself, and knows himself in the knowledge of the universe, and knows the universe in the knowledge of himself. This is the surprising conclusion of the present-day physical science.

One's duties, as well as character and conduct, are determined by the nature of the meaning that one is able to see in life, or, rather, one's aim of life which is the ultimate objective towards the achievement of which every activity in one's life is directed. This would mean that the way in which one thinks, lives and acts, the manner of one's behaviour towards others, and one's relationship with the general atmosphere around, are all fixed by the pattern of the meaning that is discoverable in life, or the final aim of one's life. Though it may appear that the ultimate goal towards which one is directing one's life is far remote

somewhere in the future, it goes without saying that even the minimum step that one takes in any direction at the present moment is entirely governed by the law and the significance of the ultimate aim. Why is it that we find different people or groups of people exhibiting different types of character and modes of conduct and behaviour in their personal lives and in their relationship with human society and with things in general? It should be clear that the reason behind all this is definitely a sort of diversity and an apparent unconnectedness among the purposes for which people think that they are living or the aims which they imagine is their ultimate goal in life. Though it is doubtful if there can be different aims of life for different kinds of people, entirely disconnected from one another, it is a daily observation that people take it for granted that they have all rather different purposes to be achieved in their personal and social lives, that they have differing desires and divergent ambitions which would indicate that they have, perhaps, different aims of life not necessarily connected with the purposes or aims of others, with any significant relevance to others, let alone any organic blendedness of relation with the aims others are pursuing.

But, the analysis that we have been able to conduct. earlier of the true state of affairs which are, perhaps, the leading principles determining life as a whole, and of the nature of existence in its totality, would have made it obvious that it would be very far from being true for anyone to imagine that the ultimate purposes of life can be really divergent and that the laws of existence can be different for different sets of people. Rather, it should be the conclusion accepted by thoughtful intelligences everywhere that the universe is tending and evolving towards the realisation of a single purpose or aim and that, therefore, its contents, the many persons and things forming its parts, have perforce to abide by this ubiquitous law of the universe which governs everyone equally and determines the characters and behaviours, and even the thoughts, feelings and actions of everyone, and everything ought to have a relevance of the nature of an organic connectedness with

a cosmic purpose, which can be, in the end, only one and absolute.

Then, why is it that people are often seen not to recognise this secret principle of all life and take to different directions of thought, feeling, behaviour and action in their The reason is that people in general are able to direct their consciousness only within a circumscribed circle of the limited area of sense-perception forming just a bit or atomic part within the vast cosmic whole, to the farthest ends of which human sense-perception cannot reach. Thus people make a mistake in thinking that their limited circles of perception constitute the whole of the reality for them and what is real and meaningful to others has nothing to do with them. This is because the smaller circles, though they are all contained within the large Circle of the Universe with its 'circumference nowhere and centre everywhere', are unfortunately segregated from one another by the intense self-assertive selfish centres known as personal egos and the limitation of consciousness to the complex structure of the body-mind individuality which, with its limited sense-operations, sees reality only within its own isolated circle of perception, thought and feeling, towards the fulfilment of which it works indefatigably all throughout its life. Naturally, the selfishness of these personalised centres of life can come in conflict with other such centres because of each one's inability to see beyond the limit of one's own circle, and then there can be tension among people, strifes or wars among them. This is life. indeed, is the misfortune of mankind's present-day wisdom which it so much parades with an intolerable pride and ostentation.

It is, therefore, urgently called for that the limited centres of personalities and groups should try to see through and beyond their own circles and be able to recognise a larger interconnectedness of all circles everywhere, so that each one in this infinite number of circles would then be seen to form a phase of a single Universal Whole, or a focus of the projection of aspects of the Light of the single

AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

completeness which is the Absolute Reality. There would not then be many realities or many aims in life for different kinds of people, since it would be seen that the little purposes apparently visible are the divergent spectra of a single Universal Light passing through the prisms of the various individualities which these so-called persons and things in life appear to be. When this recognition comes, and this knowledge dawns, it becomes possible to organise persons or societies into a larger comprehensive atmosphere of a wider reality. The implementation of this knowledge in the practical affairs of life is the wisdom of life which would at once cause a living change and reorientation in the life of humanity, pointing to the fact that the rise of the vitalising, illumining and warming sun with the daylight of an insight into the real meaning of life is, after all, a possibility.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

242

PART THREE SELECT WRITINGS OF SRI SWAMI SIVANANDA AND SRI SWAMI CHIDANANDA

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

INDIAN CULTURE BASED ON THE BHAGAVAD-GITA

(H.H. Sri Swami Sivanandaji Maharaj)

THE GOSPEL CF NON-ATTACHMENT

THE essence of true culture lies in its being based upon a spiritual sense of values and a spiritual outlook on life. The assertion of the essential divinity of man is the heart of Indian culture. The civilisation of India rests on inner refinement, on the nurture and unfoldment of the spiritual spark in man. India is a land of spirituality and the aspiration of every true Indian is for Atma-Svarajya or freedom in the highest divinity of the Self attainable through the conquest of the internal and the external nature. realisation is the goal of the people of India. The Bhagavad-Gita is a universal scripture and it is the true articulate expression of the genuine cultural heritage of India. Gita is a gospel of non-attachment, the immortality of the Soul and the ultimate freedom of the Self in the Absolute. It is the sacred teaching on the all-inclusive inwardness of the Spirit. The indispensability of non-attachment follows from the fact of the oneness of existence. Sri Krishna asserts that second to Him naught else exists (VII. 7). truth being an undividedness of life, attachment to outward forms obviously means clinging to falsehood and a breach of truth, the inevitable result of which is misery. "Those pleasures which are contact-born are only wombs of pain" (V. 22). Anasakti marks the spirit of real renunciation and right activity that does not bind the doer to its fruits. Real culture tends to freedom and it is the glory of the seers of India that with their deep wisdom they realised the freedom of the immortal Self within and proclaimed this truth to the world.

Desirelessness and inward peace mark the distinctive features of culture in India. Knowledge which characterises real culture is not mere learning but wisdom with an ethical background. The extent to which one has succeeded in moral discipline determines the quality of his knowledge. Knowledge does not end with mere understanding but culminates in realising the deepest truth of life. Such a cultured life is not possible without freedom from prejudice and attachment in thought and action. "As the ignorant act with attachment to action, so should the wise act without attachment, with a view to promote the welfare of the world" (III. 25). Perfect detachment is not possible without the knowledge of the ultimate unreality of things which one generally comes in contact with and which act as the causes of attachment towards them. The Indian mind has detected the error in the commonplace view of life held by those who yield to the dictates of their mind and the senses and has brought into light the fact of the transitoriness of physical life amidst the objects of sense. philosophy starts from the consciousness of pain and suffering and the inadequacy of life in the sense-world. Viveki seeks emancipation from imprisonment in earthly life and does not pin his faith to things that perish. Gita points out that this world is 'Anitaym', 'Asukham', 'Duhkhalayam' and 'Asasvatam'. When this discrimination dawns in a person, he becomes desireless and is not attached to anything. The fullness of God within reveals the pettiness of life outside, and the seeker of perfection clings not to fleeting appearances. Culture in India is synonymous with the blossoming of the faculty of religious and spiritual consciousness without which man is very The Gita little superior to creatures with mere instinct. enjoins renunciation of belief in and desire for outward forms and exhorts that no man who is mindful of eternal peace should think or act with a selfish motive or with any particular phenomenal end in view. "Established in Yoga, perform actions, casting off attachment" (II. 48). thus, without 'Sanga' and to be inwardly unified with God even while acting in the world is what the Gita stresses upon as the art of right living and the way to peace both here and hereafter. Every bit of effort that is put forth towards the achievement of this end has its own indestructible effect. "There is no destruction of effort here; nor is there the production of contrary result. Even a little (practice) of this Dharma delivers one from great fear" (II. 40). No attempt is a waste; every effort shall lead to a corresponding effect, for the Soul is essentially immortal.

THE IMMORTALITY OF THE SOUL

The great truth to which the Indians hold on and which they can never forget or disbelieve is the immortality of the Soul and the continuance of life after death. The Gita, at the very outset, declares that the Atman cannot be destroyed. "Know That to be indestructible by which all this is pervaded. None can cause the destruction of That, the imperishable. He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, ever-lasting and ancient, He is not killed when the body is killed" (II. 17, 20). Nothing can be more glorious than the recognition of this supreme fact. This saving knowledge is the very life-breath of the Indian nation, the solace of mankind and the realisation of which the Absolute in the form of Sri Krishna speaks to Arjuna who is the representative of humanity itself. The culture of India is permeated throughout and thoroughly influenced by the indubitable belief in the immortality and divinity of the Spirit in man. To the Hindus, the world of empirical experience is not the reality, but the Atman or Brahman is the Reality. They have no faith in the unstable universe, but they have full faith in the Eternal Being. God is their aim and the world is only a passage or a step, a mere means and not the end or finality of experience. The Gita is the message of the Life Transcendent which embraces within itself the entire universe which is seen in it in an altogether new light. Every individual can have this experience and even the wicked and the sinner has a hope. "Even a man of bad conduct, when he worships Me with singular devotion, should be regarded as righteous, for he has rightly resolved" (IX. 30). "Even those who are born in sinful wombs, taking refuge in Me, go to the Supreme Abode" (IX. 32). There is no such thing as 'original sin' or innate evil in man, for the Soul of man is immortal and "even as blazing fire reduces fuel to ashes, so does the fire of knowledge reduce all actions to ashes" (IV. 37). Here knowledge stands for the realisation of the imperishable Self. As the ultimate destiny of man is identity with God, he passes from one life to another, from one body to another, according to his desires and actions, until he exhausts all experiences resulting therefrom, and attains identity with God. Reincarnation cannot stop until Self-realisation is attained, for the immortal Self asserts itself every moment and the individual cannot find rest anywhere except in its realisation, which, again, is not possible unless all Karmas are burnt up or exhaus-The Hindu theory of rebirth and immortality is unparalleled in the religious history of the world, and it is the only scientific and satisfactory explanation of the meaning of life. Without the fundamental acceptance of the immortal Self, no experience can be explained or understood and the theory of Karma is only a corollary to this basic truth which is the central pivot and theme of philosophy and religion.

THE IDEAL OF SOCIAL LIFE

The individual in society has to adapt himself to his environment in the light of the unity of life in the Divine. and their The stages of life differ in different persons Dharmas or duties in life are based on these stages of individual development. The Bhagavad-Gita recognises the temperamental diversities among individuals and the consequent classification of duties suited to their evolutionary stages which determine their Guna and Karma. In all countries there are the philosophical and the spiritual, the active and the militant, the business-loving and the trading, and the work-a-day populace naturally inclined to manual These distinctions are not artificially created with any motive behind, but these represent the outward social system revealing the inner aptitudes of human beings. Svadharma is the duty prescribed to a person in accordance with the stage of life in which he is placed, not by any other person or persons, but by his own inner characteristics which he manifests in his daily behaviour and actions. The

249

INDIAN CULTURE BASED ON THE BHAGAVAD-GITA

fourfold social classification is meant to ensure a happy and loving union and fellowship among all people, who, due to their inherent tendencies show their fitness for varying activities in life and not a general equality in thought and deed. It is not possible for all men and all women to think alike and act alike. This kind of equality is not ingrained in the very essence of life in the world. Life is a display of heterogeneous species of beings and the fourfold grouping of persons is a broad division of mental dispositions. and abilities for knowledge and action. The social good depends upon the proper regulation of the society, not merely by the force of the administrator, but by a loving understanding of one's own position, each for himself, and placing oneself in that particular status for which alone he is meant according to the inner law governing his nature. The members of society are interdependent and their welfare is sought by their social classification relative to the qualities and the actions corresponding to them (Gunakarma-vibhaga). The preservation of the hoary culture of India may be attributed to this wise scheme of life based on natural laws and sanctioned by the promptings of the inner nature in man.

The Gita is, no doubt, a great exponent of the ideal of . social and universal brotherhood. It notes, however, in this respect, that individual life, family life, social life, universal life and divine life cannot be ultimately separated from one another, but these represent only the stages of the growth, of the individual towards the realisation of Divine Perfection. Brotherhood has a meaning only when it is grounded in Selfhood or oneness. Dharma or righteousness determines the good of the society and the universe is a big society of beings inhabiting its different parts. He who seeks the well-being of the society cannot do so by forgetting the fact that the society is within the universe which is the integral whole, a conforming to the laws of which is necessary both for the individual good and the social good. The universe, too, is not a self-explained truth in itself, but is the expression of the harmony and reality that is in the highest Divine Being. "When one realises" that the diversity of beings is centred in the One, and has spread from That alone, then, he attains to Brahman" (XIII. 30). The Dharma of this Reality is the standard with which the Dharmas of the universe, the society, the family and the individual are fixed. As the reality of Brahman is indivisible, universal love and absence of selfishness and attachment become the Dharmas of the universe and all its contents. All beings are to be loved impartially and without infatuation, because the fact of the existence of all beings is the one Absolute Self. The virtues to be cultivated as enumerated in the Gita, especially in its Thirteenth and Sixteenth Chapters, are the sine qua non of leading a happy and good, noble and spiritual life individually as well as socially. Through the possession of divine virtues, moral stamina and inner spiritual strength, the brute in man is overcome and the immortal principle within is unveiled.

The ideal of the social ethics of the Gita is Lokasangraha, the well-being and solidarity of the world. This is brought about by each individual through the performance of Svadharma in the spirit of non-attachment and self-surrender and with the knowledge of the immutable nature of the Atman. Svadharma aims, at the same time, at Sarvabhutahita or the good of all beings. The fabric of society is to be so constituted as to aid its members to realise the supreme Ideal of life. As all beings share the one Life which is the whole and of which they are parts, their development lies in their being in harmony with that Life. The perfection of the part is the unity of the whole. Mutual love and the execution of duty in loyalty to the whole is the means to the blessedness of the individual and the society. When each one does his own duty without reluctance or desire in his mind, the welfare of the society is ensured, for wherever action commingles with the knowledge of the Divine Purpose that is behind this visible universe, there shall be "prosperity, victory, glory and firm policy" (XVIII. 78). The Gita declares that the Sastras should be taken as the authority in determining human

INDIAN CULTURE BASED ON THE BHAGAVAD-GITA 251

conduct, which shows that society rests on the basis of the eternal principles of morality and spirituality.

Life is essentially a divine worship. Activity in this world is really the adoration of the Virat or the Visvarupa of the Lord. The individuals are 'Nimittamatra' or mere instruments in the fulfilment of the divine Law. Life is a Yajna, a holy sacrifice, and the world which is the Dharmakshetra or the field of righteous action is the altar at which the individual offers himself to God-Being. Dharma which is the ethical value governing the individual exalts him to Moksha which is the Infinite Value and the Goal of life. Everyone should conform to Dharma which supports life and which shall protect him who protects it through dispassionate practice. God Himself is 'Sasvatadharma-gopta' or the protector of the eternal Dharma. Dharma is the source of material and spiritual good. Artha, Kama and Moksha have their basis in the observance of Dharma. God-realisation is the highest Dharma of all beings and all other Dharmas are subservient to this. This ultimate unity of all in God has to be realised in the entire universe (VI. 29, 30). The whole existence is the one conscious living truth of God who pervades it inside and outside and second to whom nothing can ever be (IX. 4, 5). All thoughts and actions should conform to this absolute ideal. Only when life is lived with this noble spirit of the dedication of the self to the one common and supreme good which is to be realised in God alone and nowhere else, the weal of the society is secure. When the Goal is forgotten, life becomes a misery. When life is founded on virtue and knowledge and the consciousness of the Highest Reality, it becomes Divine Life.

THE MAN OF TRUE CULTURE

The Gita ideal of the man of true culture is the Sthitaprajna, the Bhagavata or the Gunatita. He is the ripe fruit of the fine flower of culture. He is the perfected man who does not follow the course of the senses, but, "casts off all the desires of the mind and is satisfied in the Self by the Self (II. 55). He is the sage of steady wisdom, who has neither love nor hate, whose longings have turned away on account of the vision of the Supreme, whose day is the night of the ignorant, into whom all desires enter as waters enter the ocean which, filled from all sides, remains unmoved, who has attained to Peace and who rests in the Brahmi Sthiti (II. 55, 57, 59, 69, 70, 72). His happiness is within, relaxation within, light within; he sees the One in the all and the all in the One and his equal vision does not make a distinction between high and low. He is ever conscious of the Divine Presence and he is never separated from the Divine. Though he has nothing to achieve for himself, he works for the good of the world, in order to set an example to others. An idea of the goal of culture can be had from the towering example of the man of realisation whose characteristics are described in the Second, the Fifth, the Sixth, the Twelfth and the Fourteenth Chapters of the Gita, and who serves as the pattern into which every man of culture strives to mould himself in order to reach his perfection and blessedness in the homogeneous Brahman (Samam Brahma).

THE MESSAGE OF THE GITA

The Gita is a wonderful message of hope, consolation, peace and above all, the Divinity of man. It solves all problems of life, gives fearlessness to everyone, and lifts the individual from the depth of penury and misery to the height of immortality and eternal bliss. It presents in a concise form the Hindu view of life. In spite of the disturbances that appear on the surface of man's life, India has at its heart a tendency to harmony and unity. Indians are a peace-loving and God-loving people. The greatest men of India are the saints, the sages and the Avataras who are the great torch-bearers of its culture. All the grand religious ideals that have moulded the character of men, the loftiest tenets of ethics and morality that have raised human beings to the magnanimous height of supreme perfection, and all the sublime truths of spirituality that have raised man to Divinity and directed the spiritual life of nations, first arose in India. India's spiritual culture it is that is responsible for the survival of the Indian nation even in the midst of calamities that have threatened it in the course of history. The Bhagavad-Gita which is the cream of the teachings of the Upanishads is the practical gospel of life of India and India gives this unique recipe to the whole world for the solidarity of all beings. Sri Krishna is the ideal perfect man, God Himself in form, crystallised Satchidananda, the Purna-Avatara, the apex of culture, wisdom, power and delight, and He gives the Gita, the message of the highest culture and realisation. It is to the immortal glory of India and the world at large that the Gita heartens all with the magnificent ideal of the union of man with God even while living in the world and discharging his duties in a spirit of self-sacrifice, non-attachment and surrender to God.

A MESSAGE FOR RENASCENT INDIA

(H.H. Sri Swami Sivanandaji Maharaj)

SALUTATIONS to the Para-Brahman, the Absolute, and the grand galaxy of saints and sages who have delivered to the world from time to time the Lord's message of Divine Life!

The time has come when India has to take her place at the head of the comity of nations as the spiritual leader and broadcast to humanity at large the message of Godliness which has been India's spiritual heritage.

Sociology, politics, science, art, industry—every field of human activity and thought has, at its roots, Man: and they are guided by man: they become constructive or destructive in the same measure as man's inner nature is divine or demoniacal. And, it is India where is preserved the key to the opening up of the Divinity in man.

Nationalism is all right, so far as it goes; but the Indian has never allowed himself to be bound by any ties, however noble and pleasant they be. "Tat Tvam Asi"—"Sarvam Khalvidam Brahma"—"Everything in its essence is God Himself"—has been the song that the very blood of

the Indian symphonises—the blood that is richly laden with the spirit of the great seers of yore.

The true Indian is not satisfied with anything mundane. The world is at best a shadow of the Divine. It does not ensnare the Indian. Maya cannot enslave him. He is beyond her clutches. He seeks to find God in everything. That is the true Indian! He goes beyond nationalism—he goes beyond internalism—he rests not content till all creation is brought to his heart in a fond embrace of divine universal love! He longs to realise his unity with the object of his love—the entire creation or Existence!

Svarajya has been won. But what about Atma Svarajya? Atma Svarajya is far more important than this political freedom! And, it is the duty of every true Indian to yearn to achieve that Atma Svarajya. Until every Indian strives to reach the heights of spirituality, and to meet his own illustrious ancestors in the realms of the Infinite, he still remains in chains. India is still shackled by ignorance! Shackles forged by the infiltration into her soil of Western culture, manners, ideas and ideals.

O Glorious Mother! Bharatamata! Thou hast given birth to mighty sages like Yajnavalkya, Nachiketas, Uddalaka and Svetaketu; to mighty spiritual heroines like Maitreyi, Gargi and Madalasa! Vasishtha, Vamadeva and Sri Sankaracharya were born of thee! Hast thou suddenly gone barren? How many children have you got at present who can walk with their head erect and say with pride: "I am an Indian?" You have filled your bosom with precious but imperfect caricatures of your glorious children: I say "precious" because even if they were born of your sweat, the glorious spirit of an Indian has been kept alive in them... such indeed is thy indescribable splendour! When will you re-awaken your children to the true significance of being born an Indian? When will you feed them with the milk of Divine Wisdom?

O Indian! Arise!! Awake!!! You have not been brought into this world merely to ape the Westerner, merely to base your Government, your society and your family on

the model of a materialistic, power-mad civilisation. You have a grander, an infinitely richer heritage! Seize it before you are completely disinherited.

O Indian! It is your proud privilege to teach the world the principles of Divine Life—nay, it is your duty! For, India is the very heart and soul of the world. Wake up! Give up this slumber of ignorance! It does not behove thee.

O Child of Bharatavarsha! Arise, awake, and blow the trumpet of Wisdom—"I am That"! "Thou art That". Thou art not this perishable body, nor this pretentious mind, nor even this frail intellect of which the Westerner boasts so much. Money, position, power, fame, material prosperity and earthly glory will all vanish in the twinkling of an eye. Atom bombs will raze to the ground, in a second, cities and empires built over a period of centuries! All objects are perishable. Satchidananda alone will remain for ever. Thy very nature is Satchidananda. Blow, blow thy trumpet and say "I am Satchidananda Svarupa!"

O Indian, my brother! Come! The Mother calls you! Listen to her words of wisdom. Revive the glory of the Upanishads, which contain precious teachings which are the only panacea for all the ills of humanity. Follow the path laid out for you by your own ancient scriptures; and preach the tenets of true Hinduism to all! It is thy birth-right. Say: "I am the son of the Sages of Hind".

O Child of Truth! It is your duty to set an example to the whole world! Lead the Divine Life of Ahimsa (love), Satya (truth) and Brahmacharya (self-control and purity). Serve all and love all. See the Lord or your own Self in all. Roar: "All this is my own Self—whom shall I hate and whom shall I fear? I love all and I serve all—for all beings are my own Self!"

O Hindu! Be thou the peasant or the Prime Minister, thou art the son of India and the duty rests on your shoulders to preserve the Hindu Dharma, Sanatana Dharma, which is based on universal love, true wisdom, righteousness, moral and ethical perfection. Follow not the ruinous path of materialism; turn back and once again hoist the flag of Hindu-

ism—the all-embracing Religion of the Universe! Hinduism; in which is the message of Divine Life, universal love, tolerance, understanding, peace, bliss and wisdom! O Indian, arise, awake! Say boldly: "I am a Hindu. The American, the European, the Chinese, the Japanese, the Pakistani, every one belonging to every nation, caste, creed and colour—every human being is my brother!" Lead thy brothers, then, on the right path to peace and prosperity.

Gone, gone are the dark ages of misery, slavery and stupidity. India, the glorious Mother, the Mother of all, the Mother in whose bosom the Vedas lie shedding their lustre throughout the universe, in whose bosom lie the truths of the Upanishads illumining all, our hearts—that Mother has awakened! Pray, Rejoice! Sing and dance in joy! The Mother has awakened, to awaken humanity to the true purpose of life, to bless humanity with peace, bliss and prosperity, to feed humanity with her, milk of divine wisdom!

Heroes and heroines of Hind! Busy yourself in a thorough overhauling of your own self: for, the Mother has awakened and she would expect to see her children worthy of herself, strong, bold and spiritually illumined. Awake! Arise! Conquer humanity through love and wisdom and bring all under the cool shade of Indian culture—DIVINE LIFE.

May all be happy. May all prosper. May there be peace everywhere. May every one lead the Divine Life and realise eternal life, ineffable peace and perennial joy.

MORE ASHRAMS FOR WORLD-PEACE

(H.H. Sri Swami Sivanandaji Maharaj)

THERE is a huge cry for world-peace today, but people do not know where to get that lasting peace and perennial joy. The world is in need of good Ashrams. The governments are spending a lot of money in building up the navy and the air force, but they do not spend in building Ashrams. If Ashrams are built everywhere, the world will be benefited,

it will be elevated and inspired and there will be no wars. There will be no threat of a third world war. But they do not know how to build Ashrams and they have no idea of spirituality and Yoga centres. The world is in dire need of very good Ashrams for ladies and gentlemen. We have got only very few Ashrams. If every district, every Taluk, has a centre where Yoga is taught, where Kirtan is held, where men and women are trained in Veda Patha, Japa and Kirtan, Devas will be pleased. Everyone will become a centre for radiating peace and joy. What is wanted is good men and women with knowledge of Yoga and control of mind. The world is in need of such people, not merely M.A., Ph.Ds., with literary talent for bread-winning purpose. What is needed is knowledge of the Self.

Why do not all people have knowledge of the Self? The Lord created the senses with outgoing tendencies! Therefore man beholds the external universe and not the internal Self. But the Dhira, the hero, turns the gaze within and attains Atma-Jnana. The world is in need of Dhiras like Nachiketas, like Maitreyi, who wanted only immortality. When Yajnavalkya was about to divide his property between Katyayani and Maitreyi, Maitreyi who had a strong yearning for attaining the summum bonum of existence, asked: "My venerable Lord! Even if I possess the wealth of the three worlds, can I attain Immortality?" The world is in need of such men and women with discrimination and dispassion, with the Nachiketas or Maitreyi element. Nachiketas was tempted by Yama in a variety of ways, but Nachiketas was adamant. He said, "That supreme thing, by knowing which everything is known, that thing I want". The world is in need of such people with the Nachiketas and Maitreyi element, like Dhruva and Prahlada.

Some wise men, with their eyes turned inward, concentrate on their own internal Self with an undistracted mind. Such people can be produced not in the modern universities but only in the Ashrams. Atmic knowledge, strength born of discrimination, inner spiritual inexhaustible strength born of wisdom of the Atman can be had only in

the Ashrams, and not in trignometry, B.Coms., and M.Coms. Only he who has discrimination and dispassion, who has inner life, can save this world. Such people have produced great men. Vihaya kaman yah sarvan—He who has no longing, who has no craving, who has no egoism, no mineness, in whom the ego-dichotomy operation has been performed—we want such men who have undergone the ego-dichotomy operation. Surgeons do not know what ego-dichotomy is. This operation is done only in Ashrams. Then the mind is thinned out—Tanumanasi. One goes through the seven Jnana Bhumikas.

Knowledge of the Self is attained through Guru-parampara. Gaudapada imparted the knowledge to Govindapada, and Govindapada gave the knowledge to Sankaracharya. One sage is sufficient to save the world. Sages have got inner spiritual strength-strength not born of bank balance (for banks sometimes fail), but strength born of Sadhana Chatushtaya, Shad-Sampat, wisdom of the Upanishads. Their mind is resting in Bhuma. Where there is neither sound nor colour nor taste, where no one thinks, no one imagines, that is Bhuma, that is your essential divine nature. Though you are clad in rags, though you are in the roll of unemployment, feel that you are the all-pervading Brahman. Knowledge of Brahman alone can save you, free you from the thraldom of matter and mind and raise you to the glory of Brahmanhood. You will be raised to the immaculate state of Brahmanhood. Everybody is born to attain this knowledge. But, on account of Raga-Dvesha, their mind is turned outward. A wise aspirant controls the Indriyas and develops Viveka, Vairagya, Sama, Dama, Uparati, Titiksha, Sraddha, Samadhana and a keen longing for liberation. After equipping himself with these means he practises Sravana, Manana and Nididhyasana and attains Atma-Sakshatkara, which is your goal and which you have forgotten on account of Raga-Dvesha. Raga-Dvesha-dichotomy is also being done in Ashrams.

Selfless work purifies the mind. Upasana removes the oscillation of the mind. Study of Vedantic literature re-

moves the veil of ignorance. Therefore, the Yoga of Synthesis should be practised. Selfless service, Upasana and knowledge of Vedanta will help you to attain the goal of life.

More Ashrams are necessary now. People cry for peace, deliver lectures, write books, volumes after volumes, but nothing practical has been done, and people are not able to attain supreme peace. Practically they do not know how to attain peace, They deliver lectures, but at the same time they manufacture atom bombs and hydrogen bombs. The League of Nations failed and the UNO may Practical Sadhana you can expect only from also fail. Ashrams where people have dedicated their lives to spiritual practice, and are spending their lives in concentration and meditation. Such people only will be able to give you the key to peace. You may study books, but the key to peace is only with Sannyasins who alone are resting in Satchidananda Svarupa. This key is handed over from generation to generation through Guru-parampara and is kept by the heads of Ashrams.

The world is in need of more Ashrams with people of discrimination and dispassion. It is very difficult to get dispassion. Renunciation and dispassion are great things attained through the grace of God on account of meritorious works done in several births. Renunciation is not a commodity that can be easily purchased from shops. It is the grace of the Lord and the Guru. It is the grace of sages who spend their lives in meditation, who are free from egoism, free from longings, Trishna. Such people only will be able to show to the world the method for attaining the supreme beatitude, Kaivalya Moksha.

May the Lord bless you all with health, long life, peace, bliss, prosperity and immortality. May all Ashrams flourish and remain as peace-centres for the people who are burnt up by the five afflictions—Avidya, Asmita, Raga, Dvesha, Abhinivesa*—is my fervent prayer.

^{*} That is, Ignorance, Egoism, Attachment, Hatred and Love of mortal existence, respectively.

HOW TO OBTAIN GURU-KRIPA

(Sri Swami Chidananda)

We have been told by our scriptures that Guru-Kripa is a wonderful, mysterious factor, that will enable the aspirants to seek and to attain the *summum bonum* of life, Self-realisation, Darsana of God, Moksha or whatever it is; whether the disciple does Sadhana or not, whether he is deserving or undeserving, the Guru-Kripa sets aside all normal laws that operate in the spiritual self and takes one to the transcendental bliss. If we are to believe the scriptures, we should say that besides Guru-Kripa there is nothing needed for us to attain perfection in life.

Side by side, if this factor also is true that the Guru is an infinite ocean of mercy, that his Kripa ever showers upon all seekers whether they are worthy or unworthy, whether they are qualified or not, then by this time we must all have been already Apta-Kamas full of bliss. Is that so? No, we find very much to our vexation that we are caught up; ignorance is there; illusion is there; we are deceived at every turn by our own lower self.

Wherein lies the defect? Which is the untruth? If both the above statements are true and yet disciples are still very much earthy, something else must be wrong somewhere else. What is that something else? We do not have the temerity to say that the scriptures are untrue. At the same time, we do not also assert that the Guru is not compassionate, that the Guru does not shower his Kripa upon us.

If we reflect upon this, some factors come up before us which are worthy of serious consideration. Guru-Kripa is undeniably a divine force that can turn even a stone into the Infinite Satchidananda, leave alone a conscious being. There is absolutely not the least bit of exaggeration in the statement and also in the fact that the Guru is always gracious. But then, Guru-Kripa has not only to be bestowed, not only to be given; but it has also to be received. In receiving it, we immortalise ourselves; divinise ourselves.

Unlimited charity may be bestowed by a generous-hearted donor who calls upon all who are in need to come and take. But not all the wealth of the world will be of any avail to an indigent one if he will not avail himself of this great opportunity and become a receiver. And therefore it is that the great Lord Jesus said: "Seek and it shall be found; knock and it shall open unto you; ask and it shall be given". It is not as though there is any dearth of the divine munificence, divine grace or Guru-Kripa. Light is not lacking; but then there is a Law that we have to ask, we have to seek and we have to knock, and having done it, we must be ready to receive it. If this is present, then Guru-Kripa is all the wonder; it will flow into us and raise us to the highest realm of immortality, eternal light and infinite bliss.

But then, how can we receive it? How should we conduct ourselves if we are to be ready to receive this Grace? By discipleship. For, the question of Guru and Guru-Kripa arises only for the disciple. For such as are not of the category named disciple, it is not denied that mercy, compassion, grace and Asirvada will not be given; but not Guru-Kripa. When I say Guru-Kripa, it is something special, something mysterious, something that bestows not anything merely of this earth, but gives the Highest Thing for which human life is there for. For a devotee may get the Asirvada of a saint, the Kripa of a saint. He may also be blessed. He may also partake of the power of his compassion. But, for the attainment of the gift of Guru-Kripa, we have first to be disciples. Then alone have we taken the first step to qualify to become a proper recipient.

How is it that one may be a disciple? It is not the Guru that accepts the disciple; but the disciple has to first accept the Guru. If the disciple has first of all to render himself as the Sishya, it is immaterial whether the Guru says "Yes, you are my Sishya" or does not; he becomes deserving of and a rightful claimant to Guru-Kripa.

We have to understand what the sacred thing, discipleship, constitutes. In as much as Guru-Kripa takes us to

the Highest State, discipleship is qualifying ourselves to receive that Highest State or the realisation of ourselves as Satchidananda. Therefore, first of all, we have to feel that our present state is something which is not part of our real nature, which is something undesirable, something which we have to get rid of, and that then alone we shall have peace, happiness. Let us reflect and analyse: how many of us have got this feeling? When I say our present state, I mean our present state as the Jiva, Spirit enmeshed in a very agonising cage of flesh and bone. How many of us feel that we are in a cage stifled, not able to breathe freely, and sincerely wish to break out of this cage? we have this feeling, then we are trying to grow into discipleship. Then we can approach the Freed One; for the Guru is the Freed One and one capable of freeing us also. If we feel this pain and this agony of Jivatva, then we approach this Freed One and pray to him: "Oh, free us from this body". This prayer may not be expressed or articulated; but this prayer must ever be recited from the innermost core of our being, every moment of our life. Then alone can we expect Guru-Kripa. If this pain and agony are not there, it is worthwhile trying to generate them.

GURUDOM: A DEADLY CANKER

(H.H. Sri Swami Sivanandaji Maharaj)

India, the sacred land of Advaita Philosophy, the land which produced Sri Sankara, Dattatreya, Vamadeva, Jadabharata, who preached oneness of life and unity of consciousness is full of sectarians now. What a great pity it is! What a lamentable state you see now! You can even count the grains of sand on a sea-shore, but it is extremely difficult to count the number of sects that are prevailing now in India. Every day some kind of '-ism' is cropping up like mushroom to swell up the discord that is already present here. Hopeless discord and disharmony reign supreme everywhere. Fighting is going on between different sects. Dissensions and splits, suits in law-courts, skirmishes,

hand-to-hand fights and scandal-mongering prevail everywhere. There is neither peace nor harmony. The disciples of one Guru fight with the disciples of another Guru in streets and market-places!

A young man with a little training in harmonium and a little power of speech ascends the platform, poses for an Acharya or a Guru in a couple of years, publishes a few rubbish pamphlets and songs and establishes a sect of his own. India still abounds in profound stupidity and any man can have his own following in a short time.

Another young man with some training in Asanas, Bandhas and Pranayama shuts himself up in an underground cell with some eatables that are secretly kept to last for forty days. He eats some roots that destroy hunger and thirst for some days. God only knows what he is doing in the cell! He sleeps in the cell. He then comes out with pretended Samadhi. This is a little practice of Titiksha only. His Samskaras and Vasanas are not at all destroyed. He is the same worldly man. He knocks about hither and thither to collect money and make disciples. He poses for a Yogi Guru. Ignorant, worldly people are easily deceived. The sad part of the tale is that people lose faith even in real Yogis who enter into real Samadhi, on account of the foolish actions of such posing young men who have no responsibility. These young men have not understood the gravity of Yoga and spiritual life. Samadhi is certainly not meant for demonstrations on public roads. is a sacred act. Samadhi is no jugglery or Indrajala. This practice has become contagious. Many young men have started this show or feat.

Beware of these Yogic charlatans, daylight dupes or posing Gurus, black sheep who are infectious parasites and burden on society, who are a menace to the country and who are vultures that prey upon the resources of the ignorant and the credulous!

Some make disciples to get services when they grow old. They do not care for the advancement of their disciples.

264

Wake up now! Open your eyes. You are all educated now. Use your reason. Do not be carried away by mere lectures and music. Beware of posing Gurus. Never make a householder as your Guru. Never get Diksha from him. You will weep in the end and reap a bad harvest if you do so. That man whom you select as your Guru should be of an exemplary and spotless character. He should be absolutely selfless and be free from lust and greed. He should be free from all sorts of worldly taints. He should have knowledge of the Vedas and scriptures. He must have inner spiritual strength and Self-realisation to elevate you and lead you in the spiritual path.

Lord Chaitanya, Guru Nanak, Swami Dayananda were all catholic, exalted souls. All their teachings were subilme and universal. They never wanted to establish sects or cults of their own. Had they lived now they would have wept at the actions of their followers. It is the followers who commit serious mistakes and blunders. They have not developed a large heart. They are petty-minded. They create dissensions, party-spirit and all sorts of trouble.

A spiritual leader should never establish a sect of his own. He should have a far-reaching insight. Founding a sect means creation of a fighting centre to disturb the peace of the world. He does more harm than good to the country. He can have a branch of Sanatana Dharma Sabha with broad, universal principles and doctrines that will not at all conflict with the principles and doctrines of other religions and can be universally accepted and followed by all.

Here are the characteristics of a real Guru. If you find these qualifications in any man, accept him at once as your Guru. A real Guru is one who is a Brahmanishtha and a Brahmasrotriya: he has full knowledge of the Self and of the Vedas. He can dispel the doubts of aspirants. He has equal vision and balanced mind. He is free from attachment, hatred, grief, egoism, anger, lust, greed, infatuation, pride, etc. He is an ocean of mercy. In his mere presence one gets Santi and elevation of mind. In his mere presence all doubts of aspirants are cleared. He does not

expect anything from anybody. He has an exemplary character. He is full of joy and bliss. He is in search of real aspirants!

Salutations to the Lotus-Feet of a Guru! I fully believe in a real Guru. I have great adorations for a Guru. My heart longs to serve his Lotus-Feet for ever. I believe that there is no purifier more powerful than the service of a Guru in removing the impurities of the mind. I fully believe that the only safe boat that can take us to the other shore of immortality is the company of a Guru.

But I dislike commercial Gurudom. I strongly resent at the actions of hypocrites who pose for Gurus and Acharvas and move about in making disciples and collecting money. You will all agree with me on this point. There cannot be any two opinions in this direction. They are the pests of society. Gurudom has come to be mere business. It must be thoroughly eradicated from the soil of India. It is doing great havoc and harm to the people of India. It is creating a very bad impression in the minds of the Westerners and people of different countries. India is losing its spiritual glory on account of this Gurudom business. Drastic steps should be taken immediately to nip this serious malady and destroy it to its very root. No stone should be left unturned in its eradication. It has assumed a hideous shape. It has become contagious. Many have taken to this Gurudom business as an easy means of decent livelihood. Poor ignorant ladies and gentlemen are exploited by these pseudo-Gurus on an enormous scale. What a shame!

It is better to take Lord Krishna, Lord Rama, Lord Siva, the Indweller of your heart as your Guru and repeat His Mantra instead of approaching these black sheep who mislead and ransack the people of this country.

Husbands should not allow their wives to take anyone as their Guru without proper scrutiny or thorough examination and understanding of the person whom they want to take as Guru. If they really feel so much for taking a Guru, they should select one after careful study and enquiry

and after living with him for a long time. Husband and wife should not have different Gurus. Fighting comes in. They should have a common Guru.

May the glorious India abound in real Gurus like Sri Sankara or Sri Dattatreya! May she be absolutely free from these pseudo-Gurus and Gurudom itself which is a deadly curse! May the universal principles of Sanatana Dharma flourish in the world! May the spiritual leaders try their level best to unite the various sects and cults! Let them not establish new cults. May this sectarian fighting and quarrel cease for ever! May this land always keep up the reputation and prestige of a spiritual country with saints, seers, Yogins, Bhaktas and Sannyasins with Tyaga, renunciation and Self-realisation as the goal! May unity, peace and harmony prevail throughout the world! May the blessings of Gurus be upon us all! May they guide us in the path of spirituality!

DATTATREYA-A LIVING AVATARA OF GOD

(Sri Swami Chidananda)

DATTATREYA is a living Avatara of the Lord. This is the unique feature of the Dattatreya Avatara that, unlike the Rama and Krishna Avataras, Dattatreya is living even Such divinities are called Pratyaksha today, physically. Just as Lord Skanda is considered a living Avataras. Avatara by the people of South India, Lord Dattatreya is considered a living Avatara, especially by Maharashtrians. Even today people who have faith and devotion to Lord Dattatreya and who do Upasana of Lord Dattatreya get tangible proofs of His Living Presence; He gives them Darsana, they receive His tangible blessings and guidance in all matters. There are several shrines in Maharashtra dedicated to Lord Dattatreya, foremost among them being those at Mount Girnar, Gangapur and Narsobawadi.

Dattatreya is an ideal Purna-Jnani (full-blown sage), ideal Yati (saint) and ideal Sadhaka (seeker)—all in one.

A Jnani finds in Him his supreme ideal; a Sannyasin finds in Him his ideal of renunciation; and a Sadhaka finds in Him the ideal of an Uttamæ-Adhikari (fittest aspirant). Dattatreya was a born Purna-Jnani. There was no veil of ignorance in Him even at the time of His birth. There was no need for Him to engage Himself in any Sadhana or to embrace Sannyasa. Yet, He performed Sadhana and became a Sannyasin only in order to exemplify in Himself the ideal of an Uttama-Adhikari, for the guidance of Sadhakas.

THE MIRACLE OF HIS BIRTH

Dattatreya's birth was a miracle that holds out several object-lessons which we could learn and profit by. Anasuya was Dattatreya's mother. She was the devoted wife of Maharshi Atri. One day when she was husking paddy, sage Narada suddenly appeared before her. She was all-absorbed in her task. And, it was the duty of a pious housewife to lose no time in attending upon the guest—Atithi-Puja. Therefore, the moment she noticed the sage Narada—that was the moment when she had, while husking the paddy, raised the pestle up and had not completed the stroke,—she left the pestle and ran inside the house to bring the things necessary for Atithi-Puja. Such was the power of her Pativrata Dharma that the pestle stood suspended in mid-air, to the astonishment of sage Narada himself.

When Narada returned to the abode of the Trimurtis (Brahma, Vishnu and Siva), he narrated to the Trimurtis and their wives (Sarasvati, Lakshmi and Parvati) the miraculous experience he had at the Atri household and gave glowing accounts of the chastity of Anasuya, the blessed wife of Atri Maharshi. Sages and saints rejoice greatly when they find people who lead a glorious divine life; their greatest delight is derived from the feeling that some noble souls here and there are zealous in their pursuit after the highest goal of life, Self-realisation. And, they relate with great delight the stories of such noble souls to others for the benefit of all.

Sarasvati, Lakshmi and Parvati wanted to find out for

themselves the truth about Narada's description of Anasuya's extraordinary powers derived from her Pativrata-Dharma. They requested their consorts—the Trimurtis—to test Anasuya's chastity. The Trimurtis repaired to the house of Atri Maharshi and appeared before Anasuya in the disguise of saints. The Maharshi was not in the house at that time. Beholding the three resplendent saints at her door, Anasuya ran forward to receive them; in accordance with the ancient Dharma, she invited them for Bhiksha (alms).

The saints gladly agreed to receive the Bhiksha, but stipulated a strange condition. "We have a vow: and that is, we shall accept only Nirvana-Bhiksha. One who offers Bhiksha to us should be so pure that even the garment that covers the body should be discarded. Give us Nirvana-Bhiksha, therefore" demanded the sages.

To accede to their demand would have been a violation of Pativrata-Dharma. But strangely enough, Anasuya was not perturbed in the least. Courage always follows purity. Dhairya accompanies Dharma. One who is pure at heart fears none, nothing. Anasuya instantly went inside—into the room of her Lord, her God, her husband, Atri Maharshi. He was not there of course; but his Kamandalu was there. She contemplated upon her Lord. The attitude of a pious wife towards her husband is the same as the attitude of a Sadhaka towards his Guru: to the pious and devoted wife her husband is Brahma, Vishnu, Mahesvara, nay, Para Brahman Himself; and the attitude of a Sadhaka towards his Guru should be exactly the same. Such intense devotion alone is capable of enabling us to realise the Supreme, with ease and certainty.

Now, Anasuya came out of her Lord's room, with his Kamandalu. She took a little of the water that was in that Kamandalu and sprinkled with it the Trimurtis who were seated ready for Bhiksha. Lo! Instantly—such was the power of her Pativrata-Dharma—the Trimurtis were transformed into little babies, six-months old! Anasuya now took them on her lap and suckled them; now she could

discard her garments without any violation of her Pativrata-Dharma. After suckling the babies, she put them into cradle and went about her household work.

Several months passed by. The Trimurtis had not returned to their abode. Their divine consorts were worried; worry gave place to uneasiness of mind which led to positive anxiety. They requested sage Narada to find out what had happened to their husbands. Sage Narada who knew what had happened related to them how Anasuya had converted the Trimurtis into little babies and suggested that they themselves should go to Anasuya and ask for Bhiksha in their turn. "In order to test Anasuya's purity, your husbands asked for Bhiksha; now, in order to get back your husbands, all three of you should ask for Bhiksha—for the return to you of your husbands!" said the sage.

Sarasvati, Lakshmi and Parvati now went to Anasuya and implored her to restore to their husbands their own form. By the power of her chastity, Anasuya instantly transformed the babies into the Trimurtis and prostrated to them. The Trimurtis accepted defeat and praised the Pativrata-Dharma of Anasuya. Anasuya fell at their feet and worshipped them.

As a mark of their appreciation of her chastity, the Trimurtis offered Anasuya a boon which they asked her to choose. She prayed to them: "O Lords! You were gracious enough to live in my house as my children for several months. Grant me this boon now: may I have the three of you as my sons". They granted her the boon; and later they were born of her as Dattatreya.

THE LESSONS WE LEARN

Anasuya's glorious example should inspire every daughter of Bharatavarsha to lead the pure life of a Pativrata. To a woman there is no Dharma greater than the Pativrata-Dharma. The Power of Pativrata-Dharma is so great that Anasuya was able to convert the Trimurtis into little children!

270 AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

Then we learn from this story the transcendental nature of Divine Grace. God is so merciful that, even though He was apparently defeated by Anasuya, He granted her a boon, He was ready to shower His blessings upon her. And, such is the glory of Divine Grace, He Himself took His birth as her child.

The very divine form of Dattatreya who is a Trimurti-Avatara, who combined in Himself the three forms of Brahma, Vishnu and Mahesvara, should silence the conflicts and the strifes that exist in North as well as South India between the followers of Saivism and those of Vaishnavism. The Dattatreya-Avatara should bridge the gulf between Saivites and Vaishnavites and make them realise that in truth both Lord Siva and Lord Vishnu are one.

THE SUPREME GURU

Lord Dattatreya is the Supreme Guru, Guru of Gurus. Worship of Lord Dattatreya is worship of one's own Guru, and vice versa. It is customary in Maharashtra for those who have not found their spiritual preceptor to devoutly pray to Lord Dattatreya and recite His Guru Gita. They get spiritual guidance in a mysterious manner and they find their Guru. Dattatreya is the living Guru of all. He can be seen even today by those who have intense faith and devotion and who worship Him with intense love and spiritual aspiration.

Dattatreya has given us the priceless treasure, Avadhuta-Gita. The Avadhuta-Gita gives us a most inspiring exposition of the highest Truth which we should ever place before us as the goal to be reached by us all.

With a prayer to Lord Dattatreya, on behalf of all Sadhakas all over the world, to bless us and to enable us to attain Self-realisation in this very birth, I conclude this short talk.

(Gist of a talk by Sri Swami Chidananda during the Dattatreya Jayanti celebrations at Dattatreya Mandir, Sivanandashram, on the 13th December, 1951.)

EDUCATION OF THE CHILD

(H.H. Sri Swami Sivanandaji Maharaj)

If the child is trained properly from the very beginning, then you will have very few problems later on. You will have very few occasions to chastise the child. All good Samskaras should be implanted in the child since it learns to talk.

When the child is born, the parents should feel that the Lord has graciously entrusted to their care the greatest treasure on earth. No sacrifice is too much if that would enable them to mould the child properly.

When the child is somewhat mischievous, as all children are, the mother frightens it. "Oh, ghost will come", she tells the child if it does not sleep quickly. This is not proper. Any type of fear element must be kept away from the child as virulent poison. The child must not know what fear is.

BE HELPFUL TO THE YOUNGSTER

The child has an inquisitive nature. It wants to know. All knowledge is acquired by man only through this inquisitive nature. Its mischievousness is also a manifestation of this inquisitiveness only. It wants to find out; it wants to know. When the child is awake at night, it goes on asking various questions. You get annoyed! No: you should take immense delight in answering the questions intelligently so that the child will know, and satisfy its curiosity. Of course, you could always keep away subjects that are forbidden to children, in an intelligent manner.

The baby may not understand the sublimity of your words, but you should always sing the most sublime lullabies, entertain it with inspiring stories, and avoid all negative thought, word and action in its presence. You should always be positive and spiritual in your approach towards the baby.

The parents must never quarrel or speak ill of anybody before the child. The child must be away from vulgar

272

manners or indecent utterings. You should be all encouragement, love and kindness. You should never show a wry face or get annoyed or disgusted with it.

COMBINE DISCIPLINE WITH LOVE

This does not mean that you should dote over the child. When the child grows into a boy or a girl, when it has learnt to walk, to talk and to play, you should mix discipline with love. Even then do not frighten the boy; nor should you instill any kind of negative emotion into him. Lovingly and intelligently you should try to maintain discipline, and you should make the boy understand the glory of a disciplined life. If your earlier training has been good, you will find that even in his boyhood your son needs no chastising. He will readily obey you. And, if you take care to see that he chooses the right type of companions, you will have no problem at all.

The very first words you teach the child should be the Lord's Name. The very first idea that you put into the boy's mind should be spiritual and moral. When the child is able to sit up and talk, you should train it to sing divine hymns with closed eyes at the family altar. To the young boy you should teach the glory of a spiritual life, the purpose of morality, the principles of cleanliness, hygiene and

health.

UNDERSTAND THE CHILD'S PSYCHOLOGY

Even a problem-child can be moulded properly if your approach is the right one. The problem-child is essentially a creation of the parents. Obstinacy should be met by firmness spiced with love; ignorance should be met by knowledge coated with compassion; idiocy should be countered with intelligence coupled with kindness. Let the child's heart know that you are sincere, eager and earnest in your attempt to mould him into an ideal citizen, a glorious manhood dedicated to the good of the world. You will succeed.

It is for the parents to adapt with the child; not for the child to adapt with the parents. In most cases, disharmony between the youth and the parents is a direct

result of torturing and shocking the mind of the child or the adolescent by arbitrary behaviour of the parents. In many cases the child receives no real love from the parents, except mere attachment grown out of constant association. The parents think they love the child who is the apple of their eyes, but they really do not. There is a complete disregard to understand the mind of the youngsters, lack of sympathy as sought for by them. In the name of the child's welfare the parents often permanently break up its tender heart. By chastising a child before outsiders the problem is by far aggravated than remedied. An unhappy companionship of the parents is often a serious menace for the future home of the adolescent. Many things which the child hears in its early age are implanted in the young mind, but when the years bring maturity there is a severe shock, which shatters the reverence for the parents. Therefore, the parents should never utter any vulgar or obscene word before the child.

The parents must be extraordinarily careful in dealing with boys or girls of eleven to fifteen years old.

Kindly do not forget that only if you are ethical, moral and spiritual, your children will also become so. If you neglect the fundamental virtues of life, your children will imitate you and become the worst materialists. Through proper effort you can surely train your children into ideal citizens, leaders, reformers, Yogis and Jnanis.

May the blessings of the Lord be upon you all!

THE SACRED DUTY OF EVERY MAN

(Sri Swami Chidananda)

THE question of animal welfare is one that has engaged the attention of all reflective and kind-hearted men for a long time all over the world. Especially, people with a humanitarian temperament and religious bent of mind have taken an intense interest in this question and done a great deal towards minimising the unfortunate but un-

deniable cruelty exercised by man towards these less-fortunate creatures.

Exercise of such sublime virtues as kindness, mercy and compassion is one of the prime concerns of the life religious, of the practices prescribed for all higher attainments in the religious and spiritual life all over the world.

This question implies two factors. Firstly, it implies the exercise of a virtue: kindness or compassion. Secondly, it also implies the exercise of it towards a special group or a particular section of creatures upon earth.

Taking the first part of this question: it is a self-evident and axiomatic moral principle, and therefore, it does not require much stressing. Why should a man be compassionate? Because it is the human quality. Cruelty and the destructive propensity are recognised more to belong to the beast class which is devoid of intelligence. But man who is an intelligent creature, who knows what is right and what is wrong, who can discriminate between what is virtuous and what is vicious, is necessarily expected to manifest his higher nature, that of a refined and cultured being, belonging to the highest order of creation. As he is made in the image of God, it would be surprising if man were unkind and cruel.

But, unfortunately we find that though countless souls have arisen to the status of the human being in point of outward physical form, yet their evolution has been confined more or less only to this outward semblance; and the corresponding inward evolution in their nature and their subtle selves, is yet to be. Therefore, most of the elements of the lower sub-human planes from which they have just evolved still persist in all their crudeness and intensity and manifest themselves through the outward human form and name. Therefore we find quite a large section of human beings to be quite heartless, ruthless and cruel, and as beastly as some of the worst type of sub-human creatures.

It is in order that this anomaly may be removed and that, as far as possible, the evolved section of humanity may try to hasten the inward culture and refinement, that institutions to inculcate mercy, compassion and brotherhood have been brought into being by the Lord's Will.

Institutions in the West like the S.P.C.A. have been doing vigorous work in this direction and trying to evolve practical ways and means of making man minimise his cruelty to animals, with whom we have to deal constantly and whose lives are inextricably inter-twined with our own. We have various movements which have sprung up in order to counteract certain specific forms of cruelty perpetrated by man upon these dumb creatures: one of them is the Anti-Vivisection League. We know that the practice of making animals the target of scientific experimentation and research in laboratories, etc., has been in vogue ever since the age of science dawned upon earth. Guinea-pigs, rats, rabbits and almost all domestic creatures are sacrificed at the altar of scientific research and progress. New drugs are tried upon them. They are dissected later on to find out the effect of these drugs upon the internal viscera. Medical Colleges also make use of quite a large number of these animals for their day-to-day anatomy classes. We, in Bharatavarsha, are not so much aware of this aspect of the ill-treatment of animals, because this branch of science has not yet taken deep roots in India; but in the West medical science is taking vast strides day by day. It has shocked the susceptibilities of the Westerner himself. And a hue and cry has been raised against this practice of vivisection of animals in the name of science, and the Anti-Vivisection League has got its branches in many of the Western countries and it is carrying out a vigorous programme of propaganda to root out this practice.

In England we have even Anti-Hunting Bills introduced in the Parliament, so that this inveterate practice of hunting may be recognised as something which does not become a human being and which ought not to remain in civilised society.

The S.P.C.A. has got its branches in India also; and the members try to do what they can to stop cruelty and ill-treatment to *Tonga*-horses and the bullocks. They are also

trying to see if they can stop the practice of sending the old decrepit cows to the slaughter house. As long as the cows give milk, the owner keeps them; and no sooner do they become dry and weak than, instead of harbouring gratitude in his heart for what they had done when they were in good condition, man shows a very devilish trait of ingratitude and tries to sell these poor creatures to the butcher, thereby trying to make a little profit even in the exercise of this vice. Even by ingratitude he tries to get some money. This is the attitude of human beings whose conscience has become blunted by long periods of non-exercise of virtues, forgetfulness of ideals, and the exercise of these vices that go unnoticed.

The S.P.C.A. would be more successful in its attempts if it got more active public sympathy and co-operation, which are unfortunately conspicuous by their absence. As a matter of fact, the work of the S.P.C.A. ought to be the work of the people—to prevent all cruelty to animals is the sacred duty of every human being worth the name. The entire human society should be a society for the prevention of cruelty to animals!

The Jains as a community are a force towards such minimising of cruelty to animals and also towards the positive part of it—the carrying on of actual welfare work in connection with these animals. They encourage and aid the opening of Pinjarapoles where old cows, bullocks and horses, and animals that have become sick, lame or otherwise incapacitated are sent. The public should also take earnest and vigorous steps to establish private-owned veterinary hospitals as another measure of developing positive welfare work. Of course, there are governmental institutions; but it is not very flattering to the public that such humanitarian work should be left entirely to the administration. It should be the pride and privilege of men to sponsor such work through public charity.

In Delhi, the Jain community maintains a unique institution. It is a Hospital and an Asylum for Birds. Even though many human beings may not know it, almost all

birds are aware of it. It is a wonderful way in which the birds recognise it as a haven where they will get treatment, kindness and every sort of facility. It is always full. Not only the domestic birds such as the pigeon and the parrot, but every kind of bird resorts to this Asylum. Operations are performed; and sick birds are treated with medicines; and diet also is provided for them. You know there are electric wires and fans in offices in Delhi: innumerable birds get injured in their flight in and out of the cityfrom small birds like sparrows to big birds like kites. Whoever happens to pick up such injured birds sends them to the Hospital. And, birds which are able to hop up to the Asylum, wherever they are, somehow or the other manage to come and present themselves at the Hospital for treatment. You know birds are migratory creatures. Birds like sea-gulls migrate in unbelievably large numbers, in flocks of thousands. It appears that as they pass over Delhi, it is their practice, if they have got ailing members in the flock, invariably to come and settle down in the Asylum until they are well! The migratory season is a busy season for the Hospital. This Hospital is completely managed by the Jain community in Delhi. It is the duty of others also. This virtue of kindness and compassion is not the exclusive privilege of any class of people; all people should emulate this laudable work of the Jains.

There is a high duty involved in this. We know that the fundamental tenet of Jainism is Ahimsa. But Jainism is only an off-shoot of Hinduism, of the Sanatana Dharma. It is Sanatana Dharma which says: Ahimsa Paramo Dharmah. Sri Vyasa has given us this supreme dictum: Paropakarartham Idam Sariram. We are trying to fulfil in a small measure these two admonitions of our ancient faith—by refraining from cruelty to animals and by using our bodies in bringing about the welfare of these creatures.

We know that the Hindu genius has sought to make the life of man upon earth a process of progressive evolution towards a high and sublime ideal, the ideal of all-round perfection. To this end, they have kept the order of San-

nyasa as the glorious consummation of man's social life here. Sannyasa is the manifestation of all the highest, sublimest, noblest, qualities in man, in their most perfect form possible to man upon earth. A Sannyasin takes the vow of "Abhaya to all creatures". He takes the vow of working for the welfare of all beings. Therefore, when we take up this work of completely giving up cruelty to animals and the positive work of working for their welfare, we are but fulfilling this prime purpose of the Hindu religion.

In addition to this, we are carrying out the great dictum of Manu: that of cultivating Maitri, Karuna, Mudita and Upeksha towards equals, inferiors, superiors and evildoers respectively. If you want real happiness and peace, this is the wonderful method they have given. Thus, Karuna towards these unfortunate dumb creatures is but fulfilment of this dictum.

Then we also fulfil the sublime admonition of Krishna in the Gita—Adveshta Sarvabhutanam Maitrah Karuna Eva Cha...Sa Santim Adhigachhati—"He has no hostility towards anyone. He loves all. He is full of the qualities of friendship and compassion. He attains Peace." Animals are our helpers and we ought to be their helpers. They are grateful: feed an animal and see how it is grateful to you till the end of its life. We should also be grateful to animals.

What about animals which are troublesome to us? We have to be indifferent towards them; but under no circumstances will we be justified in harming them. By harming them, we debase ourselves.

Before concluding, we shall draw inspiration from some of the sublime, soul-elevating demonstrations of this great quality of love for animals which bygone great ones have given to us. After all, when everything is said and done, we can get the greatest guidance for our conduct in life from the practical examples of saints and sages. It is the most unfailing guide, and the most inspiring and vital spark which enthuses us to live the life of virtue, of divinity. We have before us the sublime example of the Prince-Incarnate

of Compassion, Gautama Buddha. You know how Buddha gave us the ideal life of conduct towards animals, when he demonstrated his perfect sense of oneness with them by offering himself at the sacrificial post for the sake of the poor goat to be sacrificed in the Yajna of Bimbisara. Then, vou have heard about the noble gesture of King Sibi; in order to save the life of a dove, he offered his own body to the vulture which had come in pursuit of the dove. We have yet another sublime example of the great King Dil. While he is out hunting, he encounters a lion which is about to pounce upon a cow. At once he says: should not be victimised by you". The lion says: "I am hungry". He replies: "I am here; I offer myself to you to appease your hunger". This is a lofty example of the feeling we should have towards animals. We have also the practical examples of the saintly beings of Mohammed and Christ. We learn that Mohammed was one of the most compassionate of men; especially he had the softest and tenderest heart for all animals. And, St. Francis was a great lover of animals. To him all animals were like brothers, and their welfare was the thing dear to his heart.

In the present-day itself we had before us the inspiring and powerful example of Gurudev's own attitude towards creatures. His constant admonition to us was not to harm even the least among the Lord's creatures however ferocious they might be. At Ananda Kutir, this kindness to all animals is being insisted upon to be actively practised by all inmates. We are forbidden to kill a scorpion or a snake. We are only to try to see that they are removed from the room without giving any pain to them. In the positive way Gurudev showed how we must love all animals, by feeding the monkeys, fish and birds-all these were regularly observed by him, and he insisted that all of us should develop this sublime trait. In our personal way we should try to see that this kindness to animals and working for their welfare is spread in every nook and corner of the land and especially all Grihasthas should try to inculcate this virtue in the hearts of children right from the earliest age. Children have no idea of pain or harm; and, therefore, they are wont to be seemingly cruel. But they do not know what they are doing. Parents should teach the children that they should not harm the creatures in the least. Headmasters and teachers, and all educational institutions, as far as possible, should try to inculcate this virtue in their wards. That is the most effective way of bringing about a generation imbued with this virtue, so that we may construct a world where human beings are filled with compassion.

ART—THE EXPRESSION OF DIVINITY

(H.H. Sri Swami Sivanandaji Maharaj)

ALL beings however low in evolution, all actions however trivial in their nature, all things however lifeless they may appear to be, bear the stamp of the light of the Eternal; the principle of the Beautiful is dancing in them all; the splendour of the Truth is shining equally in all creation field, in the toiling in the —in the man air, in the beasts forest, in of the of the blossoms of the garden, in the waves of the sea. only one Law of Life that is pulsating in the veins of the contents of the entire universe. Glory to the Divine Being.

Everyone in this beautiful creation is a piece of art; all that we see is but the manifestation of His art. We are His art, vivifying His might, reflecting His beauty and expressing His grandeur. Every man has the eyes of the painter and the poet; every heart has a dormant feeling for beauty and for the awareness of perfection. Every speck of space is rich with the inexhaustible abundance of goodness, of godliness, of beauty. One has to widen one's consciousness and deepen one's spirit to be able to develop the vision of all spirit shining in and through matter, all reality revealing itself in and through the unreal. To escape from this world of limitations (while yet being on earth) into the boundless world of Freedom and Beauty, Power and Brilliance, is the purpose of our existence.

For the one who has eyes to see, all is goodness, all is sweetness, everything is beautiful, everything is graceful; whatever he perceives is homogeneous and harmonious. Children of Light! Behold the brilliance of the diamond in the darkest coal mine; look at the lustre of the eyes in the ugliest face; smell the fragrance of the lotus in the stinking pond; feel the omnipresence of your life in the lowliest creature revelling in filth; discover the greatness of the genius in the humblest family grovelling in poverty. To one with insight, whatever is met with will be seen to be the master-touch of the Divine Painter, of the Master-Artist, who expresses himself in such infinite and ineffable beauty.

Art is not for the fleeting pleasures of the human creature nor a solace to the sorrow-stricken heart nor yet for mere aesthetic enjoyment; it is more than all these—it is a systematic and scientific living in Absolute Beauty, in Infinite Harmony, in Perfect Peace, in Eternal Joy. Art is a kingdom of intense feeling, a feeling in which one is aware of the one undivided Divine Essence of Existence. Art is majestic and mystic, idealistic and symbolic, supernatural and transcendental, an expression of the Unseen in and through the seen.

That art blossoms into perfection which is free from all sense desires and physical interests. In the name of art one should not fetter oneself in the prison of professionalism and sensualism. The artist should be moved by the beauty of Truth; and his art should be progressively creative and spiritually suggestive; it should be a revelation of his moments of inspired vision and of total self-surrender. In his creative moods the artist should soar high—high into the skies of luminous imagination and of glorious existence, wholly oblivious of all mundane madness. Purified in heart, one should wave the magic wand of art at whose touch everything is converted into the beauty of the Beyond.

Let the drawing rooms be filled with the vibrations of the highest spiritual ideals which pour into us the power and beauty of a new life of joy and peace. Let the wielder of the brush be free from all stuff of pride and selfishness and from all that is related to the sense-world, so that the Divine may fill him with His Will to paint the pictures that breathe healing power and soothing balm into all onlookers through their eyes, so that they may be relieved of their illness of mind and sickness of heart. Let your art be a lamp of deathless beauty, shining with an effulgence dispelling the darkness of the soul that sings the sorrowful songs of the world.

An art that panders to the lower appetites of men, that does not aim at discovering the meaning of life, that does not awaken the spiritual consciousness in the human heart, is soulless and, therefore, unsalutory in its effects and malefic in its influence. The test of true art is implied in its profoundest suggestions. True art should embody the best of the genius of the artist, the finest in him, and awe one into a subtler plane of refinement and thrill; all art that falls short of this great purpose is profane and perishable.

MARY MAGDALENE

(Sri Swami Chidananda)

IMMEDIATELY when Christ started his spiritual ministration, one of the greatest things that he did, and out of which we can draw the most wondrous lesson of the mysterious ways of the hidden hand of God, was the conversion and adoption into his protective fold of Mary Magdalene. She was a woman of widespread notoriety. There was no one who did not know the name of Mary. She was a public woman whose avowed profession was the attracting and seducing of men. And, when Christ went about his mission of changing men's hearts and turning them away from lust and lucre, making men pure and divine, she took it up as something in the nature of a personal challenge. She said: "Here is a man who dares to draw men away from the idol which I am placing before them for worship, the deity of enjoyment, the deity of gold and the enjoyments of the

flesh, sensuality; and here is one who dares to challenge me and try to turn men away from mammon towards a life of self-restraint, renunciation, simplicity and purity". Therefore, she said: "No, I must go and show this man what I am. This conqueror of men I myself shall have to conquer". With this purpose, she comes to Christ.

When she comes into the city, where Christ has won the hearts of all, where he has already begun to reign as king in the hearts of men, she finds that she is confronted with an altogether unexpected situation for which she did not bargain. She finds that the people who once fell at her feet captivated by her charms, are different beings, who are angered at her past deeds; and she finds that she is amidst hostile people who now turn upon her at once to take revenge for what they had suffered at her hands. In the public market-place this lady's chariot is halted. She is pulled into the dust of the road. The angry crowd is about to take vengeance upon her so that she will make painful amends for her life. At this juncture, a great event occurs.

TURN THY GAZE WITHIN

Christ appears upon the scene. He sees at a glance that Mary is in danger of losing her very life. If he had delayed even for a few minutes, perhaps she would have been stoned mercilessly to death. At once the angry crowd turns to him. They describe to him the fallen state of Mary, who she is, and how she richly deserves the fate they are about to mete out to her. They think that Christ would give them his consent. Strange to say, Christ does not seem to heed their clamours. He merely kneels down upon the ground and from there he says: "Yes, you may do what you want to do; but upon one condition. If there be one amongst you without sin, let him cast the first stone". With this one utterance he turns round the attention of every one in the crowd from being external, from being directed upon Mary, at once into themselves-Antarmukha-Vritti. He makes them self-introspective. This is the initiation he gives to them all-initiation into the inner Sadhana of spiritual life. Do not seek to find out what faults and what impurities there are in others, O aspirants, turn inward. Look within. Try to analyse the sins, the impurities, that are within thee, first, and then do the needful. The whole crowd is shocked to a reverent silence. They now feel at once that he has shown to them the mirror of life. The hands that had been raised with heavy stones to make an end of Mary—these hands now fall to their sides and stones drop on the road.

One by one, in silence, they depart and, as they pass by Christ, a few that look at him to see what he is doing, as he is kneeling on the ground, find that the hand of Christ traces upon the ground, the sins of each man who glances over his shoulder. As one man looks over Christ's shoulder, he finds that Christ has traced 'adultery' upon the road. Another man, 'thief'. Thus the Guru takes this process farther. He traces for each one what he has to find in himself. In a few minutes the entire market-place is absolutely deserted; and only the disciple-to-be and the Guru who has already accepted the disciple, are left.

GO YE AND SIN NO MORE

Christ gives his initiation to Mary in a single sentence. From shame and from repentance, a transformation had taken place within Mary. And, with eyes filled with compassion and peace of divine realisation, Christ gazes at her and finishes the work of transformation; and upon the now pure tablet of Mary's consciousness, he imprints this Upadesa (admonition): "Woman, go forth and sin no more". That is all that Christ says. From that day Mary becomes the Mary that we now know, the most devout disciple of Christ and the ideal example of a Chela (disciple). Afterwards, until the moment of Christ's crucifixion, where Christ was, there Mary's heart also was. Whenever Christ stepped into the hamlet in which she lived, all the twenty-four hours of her day were devoted to sitting by his side and listening to his words of divine wisdom. She had one consciousness and that was of the Guru. This is only one incident that reveals to us the greatness of Christ as the divine trans-

285

former. In this incident, he has given us what we should do, what our Sadhana is: turn inward and try to find out what there is in you which is undesirable. After that we have to go forth and sin no more. The life of purity, the life of ever-progressive devotion to Guru—these come out to us as the living lessons Christ imparts to the aspirant on the path of Realisation.

YOUR LIFE ON EARTH: KNOW ITS PURPOSE

(Sri Swami Chidananda)

WHAT is the meaning of your being here in this temporarily embodied condition? If life is to result towards any attainment, we have to live it meaningfully. We must be aware of what purpose, what deeper significance life holds for us, other than its external biological processes. What is the meaning of life? If you asked a medical man or biologist, he might tell you: "Clinically, a man is said to be alive if his heart is functioning, if he is respiring and if his blood is pulsating through his body". So, if there is circulation, respiration and the other metabolic processes going on in the body, they declare a person to be alive. And if these processes have come to an end, they say, "He is dead". Life, according to them, is equated to the metabolic processes, the biological function of the various parts of the inner mechanism of the body-heart. .lungs...is that life? Evidently, that falls far short of your concept of That is merely existence, a biological existence.

You are more than that. You think, feel; you are an intelligent being, a rational being. So you may say: "It is sentiment, emotion, fulfilment of the desires and enjoying things around you, sensations". You would add all these to your definition of life. "We are more than plant, more than insect or animal. We are human. We must enjoy life in a higher way"—this would be the common man's concept of life. Sense-experience, desire-fulfilment—towards these man works, acquires the things that are ne-

cessary to supply pleasant sensations and enable him to fulfil the desires of the inner psychological being.

But, illumined souls with a greater vision, a deeper vision of you, have seen even beyond the psychological self of man. They declare that he is not only more than breathing, living, metabolic processes, but he is even more than the psychological functions and activities of feeling, sentiment, emotion, thought, reason, memory, imagination, willing, resolving, determining and purposeful fulfilment of the desires of the psychological personality. More than this there is something in man, something higher, something beyond, which in their vision they saw to be superior. For this reason: that the biological, physical being is temporary. It has a beginning and an end. It is subject to decay and ultimate dissolution.

Even so, the psychological man has a beginning and an end. Man's mind is unstable, unreliable; it is ever-changing. Your thoughts can change. Your opinions can change. Your views and attitudes can change. You may feel towards a person in a particular way at a certain moment, at a certain period. After, may be a couple of years, your feeling might completely alter. You are a totally different person! Your relationship to that person completely alters. It is no longer what it was two years back. So, it is changeful. It is not stable, not reliable. There is no uniformity in it. There is no continuity in it. It is subject to constant alteration. And it is all the personal experience of each and every one of you.

The seers of yore saw beyond this changeful psychological level of the human personality, something that was ever stable, permanent, enduring, upon which you could count, you could rely, you could be absolutely sure and certain about. And it is in that depth that they saw the reality of man. Man is an Eternal Spirit enfolded or involved in thought and intellectual processes, and temporarily residing in a gross physical receptacle, a body, a cage of flesh and bones—the mind and intellect being his media to express the Spirit upon the secular plane, earth-plane.

It is this vision that illumined seers, men of God, masters of wisdom, had of man, that brought forth the phenomenon of the life spiritual. They declared to man: "O man! You are a traveller on this earth-plane. You do not belong here in the ultimate analysis. You come from a realm of eternal sunshine. You come from a realm of everlasting life. In your innermost depth you are part of that everlasting substance, the Eternal Essence, the principle that is without beginning, without end. You have no birth, you have no death. You have no change or decay or destruction. For you are a spiritual entity. You have come into this earth-plane and found yourself in a temporary state of embodiment. And your mission in life is to make use of the faculties-physical, mental and intellectual-with which you are endowed. Utilise them in a right and purposeful way to bring about an awakening of that spiritual awareness, a consciousness of your all-perfect and eternal being: 'I am in reality that which has no birth and no death, no beginning and no end. I am in reality that which decays not. There is no disease, no old age, no change or decay. I am in reality that which is deathless, that which is permanent, everlasting, ever-pure, shining with wisdomconsciousness-the Light of lights. I am Peace. I am Bliss. I am Wisdom. I am complete and whole. I lack nothing. Therefore, no desires have I, no cravings, for I am complete' ".

Your mission in life is to rise into this experience of a Self-awareness which by itself liberates you from all the bondage you have at present come into, which by itself liberates you from this finite existence, liberates you from all limitations, liberates you from the bonds of desire, liberates you from the shackles of sense-cravings and urges, and restores you once again to your native state, pristine state of a totally free consciousness, fearlessness, freedom and an awareness of wholeness. "I lack nothing. I am complete in myself. I rejoice in myself. I am sufficient in myself. I am Joy. I am Bliss. I am Peace". This is Self-realisation or an experience of Self-awareness of your

own higher being, your eternal inalienable spiritual nature, which is perfect.

This is the great mission in life of every individual soul that has acquired this human status. Beings in a lesser level of consciousness, animal, plant, they have not this ability, for they have not this awakened reasoning and thinking power. Man alone can question: "Who am I? Why am I here? From whence am I here? And what am I herefor?" This ability to question, whence? whither? wherefore? why?—this is unique to that soul in the human status only, not to any other form of life. And that human being justifies his human status who puts these deep questions to himself.

This faculty of intellect has, as its highest function, this inner philosophical inquiry: "What is life? What is the relationship between me and this external universe?" Inquire into the real nature of this life on earth. Inquire into the real nature of things that surround you, so that you may know what their real value is, if there is any; so that you may not just be attracted by them blindly, drawn towards them, enslaved by them, held in thraldom by the external glitter and attraction of passing things, of temporary and evanescent things. Always question, use reason, which has made you man—the thinking being, the rational animal.

If reason is not put to this use of inner analysis and philosophical inquiry, then man does not justify his human status. Though he has acquired the form of man, a vertical being with two legs, the form of a biped, yet he fails to be man in fact.

Make use of your faculty of inner reason and intellect to try to unravel the mystery of creation, the mystery of this life, the mystery of your own Self, because a great, great many of us go through life in blindness and ignorance. We have managed to acquire through our mind, intellect, observation, a vast amount of information about things around us, about this external world of phenomena, about processes that we find going on in nature, in plants,

in animals, in fish, in fowl, in minerals, in chemical elements. But, in the midst of this vast store of information which the ordinary education gives through books, through tapes, through lecture classes, through our own observation, there persists a nucleus of darkness, a nucleus of essential ignorance as to our own nature.

Man is not aware of who he is in reality, why he is here, what is his true Inner Reality. He goes, surrounded by this plethora of apparent knowledge, but lacking in essential wisdom—in spiritual darkness, self-forgetfulness, non-awareness of one's own true being. And if life were to pass in this same condition and he is to exit out of life in this state of spiritual darkness, alas! the highest purpose of life, the supreme purpose to fulfil which he has come, to fulfil which God has endowed him with this wonderful faculty of feeling, thinking and reasoning, that supreme purpose would be unattained. He would go still a bound creature, in ignorance, in darkness, in a state of spiritual slumber.

Those who have gone before us have plunged into this inner research, investigating the answer to these questions and they have done a great deal of work for you and me, so that we do not have to start from scratch. We do not have to do all the spade-work. They have given us the fruit of their labours and in this sense, modern man, man in this twentieth century, belongs to one of the most fortunate generations in human history. For, on the eve of the fourth quarter of the twentieth century, we stand inheritors of a wonderful heritage of spiritual wisdom.

During recent generations, during the past two or three centuries, the world has produced such great, phenomenal personalities endowed with God-realisation, divine experience, spiritual wisdom that we have consequently been left as one of the most fortunate and richest generations that has ever filtered out through human history. For we are the direct heirs to the rich heritage of this common, universal wealth that past generations have evolved and left for us.

If man were not to avail himself of this wonderful treasure of divine wisdom, we cannot blame the past generations. We have to squarely lay the blame upon ourselves. God gave us everything and yet we have not the wisdom to utilise it all and attain the highest state.

Now, let us take a look at some home truths that these inquiries have given to us. The first is, that no matter how uncertain life on earth may be, especially in this twentieth century, in this nuclear space age—we do not seem to know what is waiting for us there tomorrow—, there is one absolute certainty about which there is no argument, there is no debate, there is no difference of opinion, there cannot be two views. That absolute certainty is that one day we all have to go! One day we all have to leave this earth-plane. We are not going to be here continuously, because life is short, time is fleeting, body is perishing. It has had a beginning in time and it has an end in time. Well, you may say: "You are just uttering a truism. Everyone knows that. So what?" Yes, everyone knows it, but no one does anything about it.

If you are always living in the awareness of this certainty of 'one day I have to go', would you ever neglect to do what is to be done? Would you ever postpone, procrastinate, just ignore? Would you ever neglect to do what you have to do—your duties, secular and, more than that, spiritual? Would you postpone working to fulfil the most important mission in life, namely, to know yourself? To awake and unfold the spiritual awareness without which life would be empty, barren of content, only be a surface life of sensation and a little bit of chaotic restless thought and desire, leaving you in a whirl, unsatisfied, discontent, without a sense of fulfilment.

How many of us are really making use of this awareness, namely, that 'one day I must go', and therefore I must be up and doing, not only upon the outer path of human relationship and earthly duties, but also upon the inner path of my own spiritual mission, my highest unfoldment, the Supreme Good, knowing which everything becomes

known, attaining which all these are added unto us? How many of us are earnest? In how many of us, this awareness of the inevitable—call it death—having to journey forth from here—is goading us to be dynamic in our spiritual life? To be progressive in our inner life? We know, but we do nothing about it.

Therefore, the great masters of wisdom, saints and sages, remind us constantly: "O man! With every sunrise and every sunset, one day of your life is lost! By so much your span of life has become shortened, so much less time you have to do whatever you have to do. Therefore, arise! Awake! Do not postpone. Be up and doing. Be active upon the spiritual life".

The second great truth is that you are a citizen of two worlds simultaneously. When you took birth and came into this world as an embodied being, the very fact of your having acquired this physical body brought you into a relational pattern with a number of persons. Someone was father, someone was brother, someone was mother, someone sister, someone uncle, someone grandfather, grandmother—relationship with things, people. And all of life is an expansion of this relationship. But then, you should not forget. It is the body that is related to people around you in this physical world. But, to whom are you related? Whence did you come? Are you not related to some source, some invisible origin, root of your being, from which has come forth your spiritual reality?

You, in the innermost depth of your being, are the Imperishable Dweller in this perishable body, the ever-pure and ever-peaceful Reality behind this impure and restless mind. You are the infinite, changeless, spiritual Reality beyond the perishable, the finite and the changeful body, mind and intellect. You are the imperishable, ever-pure, ever-peaceful, limitless spiritual Essence.

In this depth and dimension of your being, you are not of this phenomenon. You are uncreated. You are not a created phenomenon. You are not a process. You are complete in yourself. And in that level of life, in that plane of

consciousness, you are not an earth-creature. You belong to a spiritual realm which is your true abode, your everlasting dwelling place, where there is only Existence, Consciousness and Bliss Absolute, where there is Sat, Chit and Ananda, Being, Consciousness and Bliss. That is Peace. That is Perfection. That is Wholeness. Even while the body dwells on this earth-plane, physical, materialistic plane, even while the body functions in this created world of processes and phenomena, you live, move and have your being in the Divine. Only, you have lost your awareness.

Here and now you dwell in the Universal Spirit! You live in that Divine Essence which pervades all existence, which is within, without, envelops you, pervades the whole earth and interpenetrates your innermost being.

You can escape from everything, but you cannot escape from the Spirit. You cannot escape from the Reality. For it is here. That is the Truth! Become aware: "I dwell in God, I breathe God, I breathe the Divine, I live in the Divine, I move in the Divine, I exist in the Divine. And the Divine exists in me. It lives and moves and breathes in me. My awareness, my consciousness is the Divine Principle within me—the awareness of Being".

Therefore, simultaneously with your phenomenal life, you are also a citizen of that spiritual realm, the Divine Kingdom, the Kingdom of God, the Kingdom of Heaven. Right now at this moment! It is not something to be attained at a distance in time, at some remote future. And the awakening into an awareness of this fact is the second great truth one has to cherish in one's mind.

Great masters of wisdom have revealed to us the science of relating ourselves in the most ideal way to both these universes, so that our life may be a thing of beauty, so that our life may be an ever-progressive process which ends in the dazzling light of Christ-consciousness, the dazzling light of Self-realisation. Call it Nirvana, call it Satori, call it Liberation, call it Brahma-Jnana, Wisdom, Illumination. It is a great thing which leaves no regrets, brings

supreme satisfaction and fulfils your life, where your life becomes totally successful, where you fulfil the purpose of your very being.

The masters gave two ideals to develop your relationship between these two universes, on the threshold of which, in the middle of which each individual human soul stands. There, the vast mysterious, untapped, spiritual realm, which is your true realm, your true plane of being, and here, the temporary realm of material objects and beings, through which you but pass for a while and to which you bid adieu in the end. Two great ideals—how can you relate yourself so that *this* relationship may not become an obstacle in fulfilling *that* relationship?

The masters said: "Relate yourself as a giver. Seek through every thought, word and deed to see in what way you can bring something to enrich life while you pass through it. Never think in terms of "What can I get? What can I acquire? What can I hold and keep and accucumulate?" But go like a master. "God has given me this wonderful opportunity, this golden chance while I move through life. In what way can I beautify, enrich life around me? In what way can I serve others? In what way can I help a fellow human being? In what way can I benefit those around me?" Try to make people happy. Go in terms of rising above self, thinking not in terms of this little self and what it can get.

If in this way you are able to rise above self, forget self and try to make life a thing of beauty, a thing of self-offering, giving, making people happy, bringing peace to people, then you set into motion a mysterious Great Law of the universe. You shall never lack. You shall have abundance of life from the Divine. The moment an individual soul ceases to think of himself or herself and starts thinking in terms of how he can enrich life around him, the Universal Consciousness starts thinking about this being. Day and night the Universal Consciousness will start providing all the needs of this soul. This is a law. This is an experienced fact to which all the great ones

294

have been witness. And they have left this experience of theirs for our guidance.

Become great. Become noble. Become magnanimous, large-hearted. Think in terms of giving, never in terms of grabbing or getting. Let not the mind think small, think petty, think mean. But let it think in a noble way, sublime way, large-hearted way, and I assure you, I promise you that you will never lack in any way whatsoever. Everything that is needed for your life here will be supplied to the minutest detail, and no mistake. The Divine takes all the responsibility of that soul which ceases to think of itself and gives of itself for the good of all, for the benefit of God's creation, God's great family.

And the second principle: this is the ideal way of relating yourself to the world around you, so that your life becomes spiritualised, it becomes part of the evolutionary process, it becomes a supplement to the inner spiritual unfoldment. Far from being an obstacle, outer life becomes a help, a complementary process in terms of the great Spiritual Reality with which your relationship is more lasting, more real, more fundamental, which is for ever.

The only thing to which you are really related is the Universal Consciousness, the Father in Heaven, the Almighty Being, the Cosmic Soul. Towards it, the ideal relationship is of seeking and experiencing, entering into it. The relationship can only be brought out in this earth analogy: "Be as a river unto the ocean". Seek ever to flow towards the ocean, to find the ocean and enter into the ocean, lose yourself in the ocean. Let your spirit be a restless river, ever questing, ever flowing onward, ever flowing oceanward, moving towards the ocean. Let all your life be brought together and let it be turned into one concerted flow towards the Divine. Let your life be one great love for the Divine, one great seeking, one great hunger and thirsting for the Divine.

"I shall, in this very body before life ends, attain the Divine and thus crown my life with the Supreme Fulfilment"—

this should be your aspiration. This should be your determination. Live in order to attain Divine Consciousness. Live to aspire and rise into a state of God-experience. That is the only way you can relate yourself. To love and to aspire. To realise and to enter into your destiny. For ever become established in that state of consciousness. May your life be endowed with these two ideal movements. Towards the universe around you, beings and things, the life around you, a spirit of love and giving. And let your inner life be active and dynamic and progressive. Keep pace with the outer exterior life and let it ever move upward and Godward and become crowned with that Supreme Experience by which alone man fulfils his divine destiny.

For, you are Divine. You are Pure Spirit and your life is in truth spiritual! The external physical and mental aspects of life are only temporary additives. They are not the essential and real part of your life. They are only the surface aspects of your life. Whereas, deep down, your real life is spiritual, if anything at all. And, if not spiritual, it is nothing at all.

UNFOLD THE DIVINITY WITHIN YOU

(Sri Swami Chidananda)

The essence of spiritual unfoldment is the transformation of your consciousness. The spiritual unfoldment is a matter of transformation of one's consciousness and this could be interpreted and expressed in the light of different Yogas. What is this consciousness in normal human beings? We feel, "I am Mr. So and so. I am the son or daughter of such and such parents. I belong to this family, this caste, this household. I belong to a certain place in Andhra, Karnataka, Madras and these people belong to me and I belong to them. This is mine and I am connected with this person, connected with this house, connected with this field, with this motor-car, with this bungalow, with such and such an office or company, etc." So, the consciousness is

296

filled with numerous factors which are connected with this universe outside and all these various relationships arise out of the basic connection he feels in his consciousness that he is so and so. And the immediate connections that arise are, "these are my parents, these are my brothers and sisters, relatives and so and so". Then all other connections start. So, however much we may philosophise, however much we may read books, however much these higher spiritual things are discussed in the scriptures, yet our basic consciousness is a consciousness that has to do with our physical form and similar other external physical forms and names. So it is earth-consciousness that has to do with our physical forms and names. So it is earthconsciousness that has to do with our physical form and similar other external physical forms and names. is earth-consciousness, body-consciousness, the world-awareness. When such world-awareness completely dominates your consciousness how can God-awareness come into this field? There is no scope even if you close your eyes for some time and try to bring it. It will immediately disappear as it is a foreign element. Sri Ramakrishna, Guru of Swami Vivekananda, used to describe this thing in a very homely way. He used to say, "If you drop a stone in a pond whose water is covered by moss, it will give away for a moment and then quickly cover once again. You can hardly see the water, before it is again covered Just as this moss covers the entire surface of the pond-water and makes it invisible and however much you may drive them aside they will once again come together, even so the normal consciousness of the human being is totally covered over with world-consciousness, physical consciousness". It is the normal state of all human beings, even of a Sadhaka. But in a Sadhaka who continuously follows the process of removing this world-consciousness, just as clearing the water surface covered with moss, there is always a little higher consciousness coming into his field. However, if he stops his efforts for a few minutes, the world-consciousness creeps in again. So, the whole of the spiritual process is a constant unremitting effort, persis-

tent and tenacious effort, continuous and unbroken effort to gradually cease this world-consciousness and to completely remove and replace it by that spiritual consciousness. Then you are not aware of this world, of this body and of yourself as an earthly being, but you are aware of only that which is the source of this substance, the ultimate reality, the very essence of existence—God. God-awareness will come in, Godconsciousness is coming in, and this transformation of consciousness is being brought about through a gradual process of absolute purification of the entire inner instrument, because consciousness makes itself manifest through the mind. Of consciousness as such we have no idea, for we have not touched that depth of our being which is consciousness itself. It is only a concept of an idea. So we know of that awareness, as mental awareness, and that is our definition of awareness. But this feeling, this thinking awareness is something which is a total emanation of expression through the mind. Unless we work through the mind there is no method of approaching that consciousness, which is supramental, which is beyond our mind, transcending the mind.

Therefore the spiritual process is a process of divesting the mind of all earthly association, everything that is of the world, everything that is of Rajas and Tamas. How can you do it? These things are not tangible, are not visible. So you cannot catch hold of them one by one and put them out. You cannot do this process, because they are in the mind, they are internal, they are invisible and they are also abstract. This is the problem of the Sadhaka, this is the difficulty of the Sadhaka. They are thoughts, emotions and various modes of the Antahkarana; impressions, memory, Vasanas and inclination, gradually built up due to past experience. So, we find that there is no method of physically going to them and throwing them out. We cannot take a broom and clean the mind. Then how do we do it? only process is to create new counter impulses and counter thoughts within the mind which will gradually gain strength, become form and utlimately grow and expand, and bring about a total reversal of the very nature of your mind, its

298

normal condition, its way of activity. And to achieve this. numerous processes have been prescribed which constitute Sadhana. So, the first consideration is the transformation of the consciousness. You must be conscious of God and not of the world. You must be conscious of yourself and not a part of this world or a part of your body. You are bound up in body-consciousness and your relation with the outside objects is created through this body-consciousness. body-consciousness has to go and the divine consciousness has to come. You must be aware of God and not of yourself. Feel yourself as a ray of the radiant light that is God, as a drop in the great ocean, as part and parcel of that great ocean of Satchidananda, of divinity, Ananta, limitless, infinite and endless. Feel yourself as part of it, dancing upon it, speaking in it, thinking in it, enveloped in it, and that your existence depends upon and is part and parcel of God's existence. Thinking about that consciousness always is the concern of the mind. Therefore, Sadhana is a process of purification, concentration, identification and absorption. You must purify the mind and then arouse the first elements of the divine consciousness alone and then concentrate your mind upon that divine consciousness alone and intensify that state and ultimately, be absorbed in that completely—purify, concentrate and get absorbed.

It is like this. If you want to cultivate some beautiful flowers or fruits in a garden, you obtain good seeds. But immediately you will not start sowing the seeds, because the land is full of grass, full of stones and thorny bushes and all that. Therefore, even though the way of getting these flowers and fruits is to sow the seeds, you cannot do it because the land is not ready and nothing will come out of it. So first of all you plough the land and remove the grass and stones which, of course, is a negative process. This seems to have nothing whatsoever to do with the actual thing that you are wanting. It seems very strange, and yet you have to do it. Then only the soil is completely ready and when such a soil is completely ready you begin to sow the seeds. Then again, by throwing the seeds astray will you get flowers and fruits? So, they must be properly and

carefully sown. Again, after sowing the seeds, there comes the unpleasant task of waiting, and not merely waiting but you have to go on doing Upachara also. For the seeds you have to do Seva. You have to pour water every day. Day by day you have to pour water twice, and see that the water does not run away by rat-holes and other channels. Supposing you pour water and you have not made proper arrangement to keep the water held inside, it will not be of any use. So you have to protect and retain the water inside. Once the water is retained, not spent away in other loopholes and does not run away elsewhere and it is not wasted then the seeds actually sprout and begin to make their appearance and come out of the ground. Then you have to protect them with a fence so that they will not be eaten away by goats, sheep, cows, buffaloes and other animals. And when they begin to grow gradually, giving a little bit of manure, this process of further protection, and then wait. If this process is carried out in a systematic way, finally you get flowers and fruits, although you had them intact in the seed in a potential form.

So this experience comes after protracted Sadhana even though potentially you are the deathless Atman; you have no birth, no death, no sorrow, no bondage, you are everperfect. This seed is there already. The scriptures have declared it and your Guru had told it to you and he told it to you in such a persuasive manner and forceful way that he has created a conviction in you also. So, you know that you are not this body, and that you are the ever-pure, ' perfect and blissful Atman. That knowledge is there. It is in a potential form. It is not available for you as an experience. You are still far off from that experience. Your experience still continues to be the same as it was. You think that you are in a state of ignorance, even when you know your real Svarupa because you have not had the actual experience of the Atman or Brahman. So, if someone passes a remark at you, you immediately run into temper and feel being insulted and you want to fight, you want to quarrel, you want to retaliate and you want to revenge. If someone fails to give you respect, you feel at once offended.

If some little loss happens to you, you break down and cry. If you fail in the examination, if you do not get promotion, if you do not get increment, for days and weeks you are unhappy. So, if everything affects you continuously and as a result of your being affected by so many things like this, you do not know that you are the Atman, ever-free, everpure, ever-perfect and ever-full. But even though you have not experienced the Atman, yet merely knowing that you are the Atman, the Object of objects and the Light of lights, will help you a lot. Now and then a little bit of this knowledge will shake you. You will think, "I should not have lost my temper; why have I lost my temper? I should not have lost it because Atman is not affected by anything". Sometimes vaguely it may come but 99% of our reactions or feelings or pattern of mental behaviour will be the same as an ignorant man's but potentially you are full of the Brahma-Jnana, potentially it is there though not as full experience. It is like your having won a big lottery and a million-rupee cheque has been given to you. you have got this cheque, but you cannot go in the tram or train or bus. The bus-conductor will not allow you to sit in the bus; you have to walk. If you say that you have a million-rupee cheque in your pocket, he will say, "Give me 15 paise, then only will I allow you to travel". So here it is a peculiar position, a very extraordinary position. are in actual possession of great wealth. You know it, it is yours but yet it is not effective to you though it is going to be effective in the course of time. So, this gives you a fair idea of the possession of knowledge by spiritual aspirants who have already received some ideas like, "I belong to God. In God there is no creation. No sorrow can touch me. bondage is there. No fear is there. I do not lack anything when God is all in all. I am purity and I belong to God. God is my father, mother and everything. I am His son. I am here to have all His Divine glory". But experience is one thing and potential knowledge is another thing. tential knowledge has to be translated into actual experience, transformed into experience by a certain process. The process is moving towards that state and merely knowing

that state to be the immaculate, spotless, ever-pure state of divinity which is all-pure, which has no desire. The whole of this process becomes a gradual moving towards the state of absolute purity, absolute qualities, perfection of virtues, In the 16th Chapter of the Gita Lord Krishna has very clearly described the nature of the Divine Sampatti, Daivi Sampatti. Thus the spiritual ascent or the spiritual unfoldment is the process of moving towards that experience of the Divine nature, of the Divine essence. That means the whole of a Sadhana constitutes, from the very beginning, a gradual progress into that nature and therefore the coming to our life of those elements and characterise the highest divine nature. This forms the essential bed-rock or the foundation of the Vedanta, Yoga, Bhakti or Karma Margas. It is the foundation of spiritual quest in Hinduism, in Islam, in Parsi religion. In the rock-bottom of all spiritual quest is the gradual spending of all that is undivine: gradual elimination of all thoughts which are not proper and not spiritual, and a gradual acquisition of all divine qualities, enabling the unfoldment of the Divinity within.

APPENDIX

THE GOSPEL OF LIFE

(Dr. Sivananda-Adhvaryoo).

'GREAT ones are born and not made' is the common conviction. This is completely true in case of incarnations of the Lord, but is partially true in respect of great men who are born potentially great but who work hard to develop and exhibit greatness in them. This is their Sadhana. This group is the most useful and effective group of saints because, by their own life, they show the way to mankind to march onwards. There is again a class of Sannyasins and such men who proclaim themselves as great, while there is yet another class, who are labelled as great by their disciples and followers. Apparently all look alike. Majority of them are with gerua clothes. It becomes difficult for an ordinary man to recognise saints, because he has mainly to rely on external appearances, or what he hears about them. Both these means of judgment are likely to be deceptive. External appearances are no criteria and stories told by the followers about them are often full of exaggerations. Again things of hearsay are all beliefs and beliefs are likely to be adulterated by exaggeration, and hence may lead to doubt and delusion. Generally beliefs are short-lived as their formulation is not rooted in sound base.

Then, how to recognise a great soul? Is there any measuring rod for the purpose? Yes, there is. First and foremost, the Sadhaka's own vision must be very clear. He must have scientific approach and a firm determination to find one who can lead him. Merely attending a Satsanga or a lecture will not be able to guide him to a correct judgment. One cannot recognise the true worth of an

individual in one hour's talk. The talk may be spectacular and very impressive. Do not weigh this as an evidence for greatness. You have to be near him for a pretty long time. Observe his way of life in day-to-day circumstances and particularly under extraordinary conditions. This will be the real measure of his greatness. This observation is supplemented by your feeling of peace, joy and elevation in his presence. You feel from within that this great soul will be able to guide you to march on and on. You will be able to see what sacrifice he has made for the mankind and what he has given to the world; this is the real measuring rod.

With this preparation, let us now turn and see to have an idea of the life of Swami Sivananda and his greatness. His life was an open book, not only for a few but for one and all. Nothing was secret to him. His behaviour always used to be in unison with his thoughts, speech and actions. He did very hard Tapas, but his Tapas or Sadhana was based on scientific basis and discrimination. He knew that efforts without scientific basis would not bring much good. We are perfectly justified if we say that he united religion and science. He often used to tell and teach that one without the other would be either fruitless or dangerous. One saint appropriately said, "Swami Sivananda is the priest presiding over the marriage of Religion and Science". This is no exaggeration. All his methods of Sadhana were attended with scientific understanding. Because of this, these methods did not become mechanical. The effect of spiritual practices is lost when they become mechanical. That is why he used to lay great stress on understanding clearly every aspect of Sadhana. He declared on every possible occasion and at the top of his voice: "O man, the goal of human life is God-realisa-Spare no effort to achieve this". This effort-Sadhana-must be severe, serious and with understanding. You need instruments to do this and these instruments must be strong and precise. These instruments are body, senses, mind and intellect.

304

AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

Maharshi Patanjali placed before men his eightfold path. Swami Sivanandaji gave a very simple sixfold path and this he incorporated in the seal of 'The Divine Life Society'—Serve, Love, Give, Purify, Meditate, Realise.

We may now consider in greater detail this sixfold path:

Serve: He used to say, "Serve all. Serve wholeheartedly". In placing service first in spiritual practice, Swami Sivanandaji is the first. There is a clear understanding in doing this. The chief instrument for doing Sadhana-for effort to evolve-is the mind. This instrument must be pure and precise. And it is the mind that contains much of the impurities. These impurities are greed, selfishness, anger, delusion, etc. Mind must be freed from these impurities. This can be done by selfless service only. How does the selfless service remove these impurities? Selfless service cannot be done until qualities like love, universal brotherhood are developed. Selfless service can be really effective only when one considers one and all as children of the Lord and as such, brothers and sisters. This means, one has to remove 'mineness' which is the biggest impurity. After achieving this stage, the Sadhaka goes one step further. Now he sees God in all and whatever he does is worship of the Lord. Swamiji stressed one point, "No service is lower or higher from this angle. It is the feeling with which it is done that is important". Now you can realise why service has been placed first in the spiritual ladder.

Love: Service spontaneously merges in the next step—Love. This love is not to be directed towards one's own self, but for the whole mankind; not only for mankind but for all life, animal as well as vegetative. The root of love is in service. Love can be considered as the next higher stage of service. This love for all is called universal love. This is universal brotherhood. This love cannot be developed unless lower qualities like anger, greed, hatred, etc., are annihilated. Love, when fully developed, means harmlessness (Ahimsa). You will now appreciate that this quality is a positive virtue and not a negative one.

It can be cultivated only by the brave and not by the timid.

Give: Give means do charity. Charity is giving without the expectation of any fruit. This expectation must not be even for name and fame. Giving for name is no charity. It is a bargain. After all, man has brought nothing with him and can take also nothing. He is only a short-time trustee of the national property which he considers as his own. With this attitude, man becomes more of charitable disposition. This leads to purity of mind.

Purify: Purity does not mean purity of the body alone, but of the senses, mind and intellect. When the senses and mind are purified, all activities also get purified. It means purity of thought, purity of speech and purity of purpose of activity.

Mind is a very powerful instrument of man. Purified mind is the greatest friend, philosopher and guide of man, while there is no greater enemy of man than his own unpurified mind.

In this way all the four processes described above have been devoted to purification of the mind—man's important instrument. Once this is achieved, major part of man's effort for evolution is complete. If the first part is gone through well, second part is not so difficult.

Meditate: Man does not know what a huge magazine of energy is in his own mind. It is not exhibited because the greater part of mental energy is wasted in useless activity. Preventing this waste is called withdrawal of senses, and then directing this energy to one thing is concentration. Keeping steadily to one thing or one idea is meditation. Concentration, meditation and Samadhi are but the phases of one continuous process. One cannot draw a clear line of demarcation between each phase. These three processes are described by the common phrase 'Samyama'. This means there is saving of mental energy and it can be directed in one direction where its effect can be realised, rather felt.

Realise: This means realisation of God or Self in

AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

306

everything. It becomes spontaneous when the above steps have been passed through sincerely.

It may not be imagined that God will come and stand before you. But person's vision is now so changed that he sees God or Self in everything. This is possible when our instruments are pure and precise. This is the highest stage, rather the uppermost rung in the ladder of evolution, in human life. This is the aim of human birth.

In these simple and easy six steps, Swami Sivanandaji has given to mankind the extract of his own Sadhana and achievements. Who can give such simple but effective formulae but for a great soul like him! This is but the proof apparent of his great stage of evolution. This is what I call Sivanandaism, though Sivananda himself did not affiliate himself with any 'ism'. This is what he practised and taught all through his life, so that all can follow the same. Sivananda's doctrine is and must be the creed of his disciples. At present it is as clear as day light that Sivananda's gospel is in practice in the life of Swami Chidananda.

THE DIVINE LIFE SOCIETY

THE Divine Life Society was founded by His Holiness Sri Swami Sivanandaji Maharaj in the year 1936, for the widest possible propagation of the most precious and the best elements of the great Culture and living Idealism of Inner India. His Holiness strove ceaselessly through this Society and the Ashram to bring about a world-wide dissemination of the vital, ethical and spiritual ideal of India and to broadcast the knowledge of Yoga, Vedanta, Dharma and an exemplary life of divine virtues, right conduct, selfless service, universal brotherhood and the unity of life as a whole.

The Headquarters of this Society are housed at Shivanandanagar, on the banks of the Ganga, in Rishikesh, at the foothills of the Himalayas. Here labour a band of Sannyasins and Sadhakas, whose lives are entirely dedicated to the service of humanity, to learn and put into practice the Yoga of Synthesis and to function actively as dynamic centres of spirituality. The Society has as its aim the awakening of humanity to the true and lofty purpose of life, enlightening them on the various means and methods of attaining the Goal of life, and inspiring them and urging them to strive for its attainment.

The Divine Life Society carries out its object of a world-wide revival of spirituality through publication of books, pamphlets and magazines dealing scientifically with all the aspects of Yoga and Vedanta, universal religion and philosophy, and ancient medicine; holding and arranging cultural and spiritual conferences and discourses; establishing training centres for the practice of Yoga and the revival of true culture; and taking such other steps from time to time as may be necessary for bringing about a quick moral and spiritual regeneration in the world.

AN APOSTLE OF INDIA'S SPIRITUAL CULTURE

308

This Institution serves as a place of preservation of the ancient traditions and cultural practices that have come down as a time-honoured heritage. It has been built up to serve as a model of many-sided, altruistic activity, an ideal to copy, intended to bring about a complete unfoldment of the human personality, and to reveal the essential blending together of all sides of human nature. The Society also functions as an ideal place of retreat for the educated citizen of the world, wherein he can renew himself and recreate and refresh his being, physically, mentally, morally and spiritually.

DEPARTMENTS OF SERVICE

The following are some of the important Departments of The Divine Life Society:

The Yoga-Vedanta Forest Academy, which trains seekers in the knowledge and practice of Yoga in its various aspects; The Yoga-Vedanta Forest Academy Press, which prints the spiritual Books, Journals and other literature of the Society; The Sivananda Publication League, which caters to the public these valuable publications; The Free Literature Section, which distributes freely literature worth several thousands of rupees, every year; The Sivananda Ayurvedic Pharmaceutical Works, which manufactures genuine Ayurvedic medicines from pure Himalayan herbs, etc; Charitable Hospital, which renders free medical service to the public; The Annapurna Annakshetra, which is the common kitchen of the Ashram; The Guest-House, which looks to the needs of the many visitors and guests who come to the Ashram for spiritual guidance and training; The Temples of worship, which hold prayers for the peace of the world and conduct regular Sankirtan of the Divine Name for commonweal; the two monthly Journals ('The Divine Life' in English and 'Yoga-Vedant' in Hindi), which publish essays and articles on sublime philosophy and provide guidance of topical value to all the seekers and students of Yoga; The Library, which provides reading of some of the most precious books on Philosophy, Religion and Yoga, etc.; The Correspondence Section, which furnishes proper replies to countless queries that come from seekers all over the world in the various fields of life; The Social Service Wing, which attends to such services as Leprosy Relief, Medical Aid to the poor and needy, Education of poor students even up to a high standard of qualification; providing relief both in cash and in kind to destitutes and the disabled, wherever necessary; and cultural and spiritual tours and conferences by the President of the Society for the benefit of the aspiring souls in the different parts of the country and abroad. The Society has a large number of Branches, functioning in India as well as the other countries in the world.

The Daily Programme of the Ashram at the Headquarters includes Group Prayer and Meditation; Worship; Practice of Yoga Exercises; Discourses on Yoga, Vedanta and the Bhagavadgita; regular Meditation Session; and General Satsanga; in addition to the Services rendered through the Departments of Activity mentioned above.

These services and activities of the Ashram are so conceived and conducted that they form a vehicle for the expression of the spiritual aspirations of seekers and become a venue for manifesting in practical life the broadbased spiritual ideal of the Oneness of God, the brotherhood of creation and the immortality of the soul.

The fundamental aims and objects of The Divine Life Society, as a whole, are purely spiritual, entirely non-sectarian, universally applicable and perfectly tolerant. The Society offers a peaceful haven wherein is provided ample opportunity and actual help for the restoration of peace to the troubled, conflict-ridden and psychologically traumatised personality of the modern man. The Aim is Life in the Universal Divine Being; to reconcile the outward activities and functions of human society, as well as the inner aspirations of the human individual with the universal demands of the Cosmic Nature and of the Absolute.

AIMS AND OBJECTS OF THE DIVINE LIFE SOCIETY

THE DIVINE LIFE SOCIETY HAS BEEN ESTABLISHED

I. To Disseminate Spiritual Knowledge

- (a) By publication of books, pamphlets and magazines dealing with ancient, oriental and occidental philosophy, religion and medicine in the modern scientific manner, and their distribution on such terms as may appear expedient to the Board of Trustees;
- (b) By propagating the Name of the Lord, and by holding and arranging spiritual discourses and conferences and frequent Sankirtans or spiritual gatherings for singing and glorifying the Name of the Lord;
- (c) By establishing training centres or societies for the practice of Yoga, for moral and spiritual Sadhanas and the revival of true culture, to enable aspirants to achieve regeneration through worship, devotion, wisdom, right action and higher meditation, with systematic training in Asanas, Pranayama, Dharana, Dhyana and Samadhi; and
- (d) By doing all such acts and things as may be necessary and conducive to the moral, spiritual and cultural uplift of mankind in general and to the attainment of the above-mentioned objects in Bharatavarsha in particular;

II. To Establish and Run Educational Institutions

On modern lines and on right basic principles and to help deserving students by granting them refundable or nonrefundable scholarships for doing research work in the various branches of existing scriptures and comparative religion, as also to train them to disseminate spiritual knowledge in the most effective manner;

III. To Help Deserving Orphans and Destitutes

By rendering them such assistance as the Society may deem proper, whether in any individual case or in any particular class of cases;

IV. To Establish and Run Medical Organisations

Or any other medical institutions and hospitals or dispensaries for the treatment of diseases and dispensing medicines and performing surgical operations, etc., to the poor in particular and to the other public in general, on such terms and in such manner as may be deemed expedient by the Board of Trustees;

V. To Take Such Other Steps from Time to Time

As may be necessary for effecting a quick and effective moral and spiritual regeneration in the world and in Bharatavarsha in particular.

This Society was registered as a Trust in the year 1936 and has been actively functioning since then to fulfil the above sublime aims and objects in the world.

NAMES OF DONORS WHO HAVE GENEROUSLY DONATED FOR THE PUBLICATION OF THIS SOUVENIR VOLUME

Sri Vishnu S. Pandya, Sahitya Mudranalaya, Ahmedabad

Sri Dr. P.K. Rao, Penang, Malaysia
Sri Francoise De Caters (Sharada), Brussels
Sri Hans Franke, The Divine Life Society Branch,
Porz-Eil, West Germany

Sri Hubert Farrington, Nassau, Bahamas The Divine Life Society Branch, Nedlands Sri Nagindas Nanji Ajmera, Patna Mrs. Maria France Pfister, Nice, France

Sri William C. Rice, New York

Smt. Lakshmi Natarajan, New Delhi

Sri Gilles Andre, Canada

Sri Ann Holzinger, Hayward, California, U.S.A.

Sri Efrain Mendibehere, Montevideo, Uruguay

Sri S.P. Jain, Delhi

Sri C.B. Trivedi, Ahmedabad

Sri B.V. Rajan, Calcutta

Sri B. Chakrapani, Calcutta

Sri Lakshmichand Chowdhri, Bhopal

JIYAJEE SUITING

The Suiting that COMPLIMENTS Your

PERSONALITY



Manufacturers:

M/s JIYAJEERAO COTTON MILLS LIMITED
BIRLANAGAR, GWALIOR—474 004
(M.P.)

COSY-COT

An Adventure of the Century Cotton Shirting in Soft Soothing Checks with the Rich Woollen Feel

Manufacturers:

THE CENTURY SPG. AND MFG. CO. LIMITED

"CENTURY BHAVAN"

Dr. ANNIE BESANT ROAD,

WORLI, BOMBAY—400 025 DD

Another Boom From GWALIOR'S FASHION GUN!

CLASSIC

The classical suiting that stands out in a crowd. A class of its own in Hi-Fashion. Lightweight and compact fabric in subdued self-checks and subtle shades. There is nothing ordinary about this rare range of Gwalior Suiting for casual or formal wear.

SOPHISTICATE

A Sophisticate range of checks and stripes to satisfy man's urge for elegance and to buck up his confidence in himself. The personality plus Suiting for high power fashion.

SARVASRESHTA

If you have a taste for elegance, here is a new kind of suiting for you. The very best by any test—Sarvasreshta Suiting.

KD

These outstanding Brands in Suitings are now available with KD permanent Lustre finish in 147/152 cms. width.



OF THE PEOPLE FOR THE PEOPLE

The Gwalior Rayon Silk Mfg. (Wvg.) Co. Ltd.,
BIRLANAGAR — GWALIOR

With Best Compliments From:



LOWER PAREL, BOMBAY - 400 013

Telex: TODI -011-3796

Phone: 393588

374568

Cable: "OFFER"

WITH COMPLIMENTS FROM :



CASTLE MILLS THANA (BOMBAY)



 १ ईशावास्यमिदँ सर्वं यक्तिञ्च जगत्यां जगत् ।
 तेन त्यक्तेन भुञ्जीथा मा
 गृधः कस्य स्विद्धनम् ॥
 शान्तिः शान्तिः शान्तिः

WITH BEST COMPLIMENTS FROM

M/s. C. JAIRAM PRIVATE LIMITED

Suppliers of Cotton Yarn Wastes to Railways and Defence Factories, all over India.

Registered Contractors to D. G. S. & D., NEW DELHI.

Branch:

42, D. L. F. Industrial Area,

Najafgarh Road,

New Delhi-15.

Telephone: Off.: 569770

Res.: 391012

Head Office :

King Edward Road,

Tokarsi Jivraj Wadi,

Sewree,

Bombay-15

Telephone: Off.: 445812

441609

Res.: 369299

Branch:

Shantinath's Pole, Hajapatel Pole, Kalupur, Ahmedabad.

Gram: WINON

Telephone: Off.: 36618

Gram : CIJELI

C. J. Textiles

(Proprietor : C. Jairam Private Limited)

In honour of this most auspicious day the 60th Birthday Anniversary of beloved Sri Swami Chidanandaji Maharaj, marking a dedicated life of service to God and humanity

The Bhakti Jnana Ashram of Harriman, New York, sends its affectionate Birthday greetings.

Sita Frenkel, President

WITH BEST COMPLIMENTS FROM :

M/s. Amber Pharmaceutical Industries,

Shree Laxmi Woollen Mills Compound,
Off. Haines Road,
BOMBAY-11.

With Best Compliments From:

For Tasty and Delicious Dishes
Always Use
TUSHAR VITAMINISED VANASPATI

And

TUSHAR REFINED OIL

Manufactured

Ву

M/s. Tungabhadra Industries Limited

Kurnool & Secunderabad

SIRSILK understands the language of your body. Because it is blended and woven to take the rough with the smooth. To stay unruffled wear after wear after wear.

SIRSILK crisp like a whip snap* Soft and Luxurious * A wide wild range of solids, * Checks and strips * In dashing new colours and textures.

SIRSILK SUITINGS AND SHIRTINGS

WITH BEST COMPLIMENTS FROM:

M/s. Narsingh Dass & CO., Phone Off.: 263024

3980/9, Chawri Bazar,

DELHI-110006.

Gram: 'Amritvarsa'

261807

Res: 228129

WHOLESALERS:

Kesoram Rayon, Calcutta (for Kesophone) Pudumjee Pulp & Paper Mills Ltd., Ajanta Paper & General Products (P) Ltd. For All Your Requirements of Spiral Bevel, Straight Bevel Gear Cutting Machines, Testing Machines, Lapping Machines, Hardening Machines and Grinding Machines

\$~~~\$**\$**\$\$~~\$**\$**\$\$

CONTACT

Hypoids (India) Private Limited

Suite D-1, Qutab Hotel, Off Sri Aurobindo Marg NEW DELHI-110029 AGENTS IN INDIA

For

GLEASON WORKS

1000 University Avenue, Rochester, NEW YORK 14603 U. S. A.

WITH BEST COMPLIMENTS FROM:

Mizar Govinda Annappa Pai & Sons

Post Box No. 108 Bunder, MANGALORE-575001.

Telegrams: "VIJAI"

Phones: Office: 5063 & 5929

Factory: 4496 & 21343

Residence: 4604

Importers, Manufacturers and Exporters of
CASHEW KERNELS AND CASHEWNUT SHELL LIQUID
Winners of Top Exporter Awards from the
Karnataka Government since Three Years Successively

LOVE

TRUTH

SERVICE

At the feet of Gurudev
H. H. Sri Swami Sivananda Saraswati

With Best Compliments From :

RAVI SURGICAL COTTON

Opp. Siddha Kutir Varacha Road SURAT - 395006

With Best Compliments From :

Phone: 229830

J. Samanta Machinery Company (P.) Ltd.

Regd. Office :

14-A Kamla Nagar

DELHI-110007

WISHES
FROM

BINNY LIMITED

BANGALORE-560023

WITH BEST
WISHES
FROM

BINNY LIMITED BANGALORE-560023

Bharat Optical Glass Industries

Manufacturers of :

EXPORT QUALITY OPTICAL LENSES OF ALL TYPES

J. P. Extruders

Manufacturers of:

L. D. POLYETHYLENE BAGS, SHEETS, TREATED TUBINGS AND TARPAULINES

EXPORT INQUIRIES ARE ENTERTAINED PROMPTLY & SATISFACTORILY

FACTORY:

Phone: Atul 35

At Parnera,

National Highway-8, P. O. ATUL-396020

Dist: Bulsar, Gujarat State, INDIA

OFFICE:

Phone: 2297

Azad Chowk, BULSAR-396001

ALLIED CONCERNS :

(1) MUKUND & COMPANY

Manufacturers of Ophthalmic Lenses.

(2) SHIV KRIPA PLASTIC INDUSTRIES

Manufacturers of Polyethene Bags.

(3) MUKUND DESAI & CO.

Manufacturers of Wooden Packing Cases

ANGLO FRENCH TEXTILES LIMITED

Registered Office: Mill Premises
Cuddalore Road, Mudaliarpeth, Pondicherry 605004.

Manufacturers of Cotton Fabrics
Grey, Bleached, Dyed, Raised and Printed
In Coarse, Medium and Fine Varieties
Drills, Crepes, Medium and Fine
Drills, Crepes, Longcloths, Shirtings
Pre-Shrunk Sheetings, Etc.

ALL OF OUTSTANDING QUALITY
LEADING EXPORTERS OF QUALITY FABRICS
FOR VALUE OF EXPORTS:

During the year		Rupees (Crores	5)
1971	 	4.91	
1972	 	4.66	
1973	 	7.11	
1974	 	7.31	

Postal Address: P. O. Box 8, Pondicherry 605001.

Telephones : Pondicherry 931/934

Cable : TEXTORIAL - PONDICHERRY

Telex : 089-205 AFTEXT PY-205

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

ALWAYS AVAILABLE
AT
EMPIRE STORES
ASK FOR AMUL BY NAME



Distributors & Stockists:

OM PRAKASH & CO.

15-B, Connaught Place New Delhi-1

米

Ask For Amul By Name
UTTERLY-BUTTERLY-DELICIOUS

VISIT EMPIRE STORES

WINE & GENERAL MERCHANTS

15-B, Connaught Place, New Delhi

Phone: 42048, 44908, 43100 Telegram: 'EMPIRESTOR'

WHERE THE WORLD'S FINEST DELICACIES ARE SOLD UNDER ONE ROOF KNOW FOR QUALITY, LARGEST RANGE WIDEST CHOICE & SERVICE

Dealers in :

- * Cold Storage Delicacies * Patent Medicines
- # Tinned & Bottled Provisions # Toilet Requisites
 - * Cigarettes, Cigars & Tobacco
 - Inland Bonded Warehouse for Supply of Customs Free Goods

Distributors & Stockists for :

- * Amul Butters and other Amul Products
- * Empire's Pop Corn * Lopchu Tea
- * Britannia Biscuits * Corn Products
- * Dinner and Birthday Candles

OUR SERVICES ARE ALWAYS AT YOUR DISPOSAL

Branch :

9, Khan Market, New Delhi, Phone : 618606

Cellulose Products of India Ltd.

Gujarat's Prominent House of Chemicals and Paper Products Viz:

- * Sodium Carboxy Methyl Cellulose (CMC)
- * Monochloro Acetic Acid (MCA)
- * Sodium Monochloroacetate (SMCA)
- * Cellulose Powder
- * Microcrystalline Celluloe Powder
- * Sodium Alginate and Alginic Acid
- Chemically Modified Tamarind Kernel Powder (T. K. P.—TAMRILOSE Brand)
- Agar Agar—China Grass ('POP' Brand Powder and Strips)
 Bacteriological Grade (I. P. Quality)
- * Polyvinyl Alcohol
- * Straw and Grey Boards
- * Filled Corrugated (Pillo-Pak) Boards

For Your requirements, please contact:

Cellulose Products of India Ltd.

P. O. Kathwada Maize Products
Dist. AHMEDABAD

Grams: "CELLULOSE" Ahmedabad

Telex: AM 315

◇◊◆◊◇◇◊◆◊◇◇◊◊◊◊◊◇◇◊**◆◊**◇◇

Phone: 88116/88270/88335

88336/88377

With Best Compliments from:

Shri Dinesh Mills Ltd., Baroda



Shri Dinesh Mills Ltd.

PADRA ROAD

BARODA

With best compliments from:

Phone: 53355



SAHITYA MUDRANALAYA

city mill compound, kankaria road, ahmedabad-380 022.

Where Printing is a Craft, Not a Job.

M.M. TRAVELS,

(near Lalta Row Bridge), Office Phone: 439
Station Road,
HARDWAR, (D. P.)

Travel Agents for Rail, Bus, Air and Ship. Arrange package tours and individual group tours to all four holy and sacred places (Char Dham)—Badrinath, Kedarnath, Jamunotri and Gangotri. Won a nation-wide reputation for best services

TRY ONCE AND YOU ARE SURE TO FEEL
THAT YOU ARE TRAVELLING
IN GREAT COMFORT

RAJIV NETTINGS A ROHIT GROUP ENTERPRISE

Proprietor:

BIPIN SILK MILLS CO. (Pvt.) LTD.

Rohit Mill Premises

Amraiwadi Road, AHMEDABAD-8

Leading Manufacturers of ROUND MESH MOSQUITO NETTING (KHAKI)

Phones: Fact. 53751 Res. 83654

<u></u>

O Man! Do not look at the illusory names and forms. Behind the names and forms is the immortal, ever-blissful Self. Reject the names and forms and see the Self that is ever shining behind the names and forms. This will help you to attain Divine vision.

-Swami Sivananda.

Make God the pole star of your life. In the midst of all that is passing and changing, He does not pass and change. He is eternal. He only indwells all beings. Therefore, feel His presence wherever you go. For, He is everywhere and fills every speck of space.

-Swami Chidananda.

Space donated by:

SHRI SHAKTI GROUP OF INDUSTRIES, 167—P D'mello Road, BOMBAY—1.

Telephone: 263962

261044

Telex: 01-2675

Telegram: SEMIP

Be always cheerful in all conditions. Smile away your worries. Follow the correct principles of living. Cultivate a very strong faith in God. Silence the surging emotions and bubbling thoughts by regular meditation. Do not be carried away by temptations of the world. Be careful. Be wise. Look within your heart. Collect all your scattered thoughts and apply yourself diligently in remembering God always.

-Swami Sivananda.

Be aware that this world is a stage and a passing show. Do not involve yourself too much in the world. Ceaselessly remember the Lord. Work done selflessly purifies your heart. God shines in pure heart.

-Swami Chidananda.

379739

Space donated by:

S. & S. INDUSTRIES,
Sitafalwadi, Mazagaon,
BOMBAY—10

Grams: 'Essbaress' Phone:

ARE YOU A TRUE VEGETARIAN?

DOES THE SOAP YOU USE CONTAIN ANIMAL FAT?

DO YOUR TOILET PREPARATIONS (POWDERS, CREAMS, HAIR
OILS, SHAMPOOS ETC.) CONTAIN ANIMAL INGREDIENTS?

BEAUTY WITHOUT CRUELTY (India Branch)

Can provide you with a FREE list of all those products which are entirely free of animal ingredients.

Write to:

Hon. Secretary,

BEAUTY WITHOUT CRUELTY (India Branch), 4 PRINCE OF WALES DRIVE,

WANOWRIE,

POONA-411 001.

Doing good to others is the highest religion. Do some selfless service for a few hours every day, without egoism or expectation of reward. Do your worldly duties in the same spirit. Work is worship. Dedicate it to God.

-Swami Sivananda.

Space donated by:

THE ATUL PRODUCTS LIMITED

P.O. ATUL

DIST: VALSAD

GUJARAT (INDIA)

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS



. Digitization by eGangotri and Sarayu Trust. Funding by MdE-IKS

Digitization by eGangotri and Sarayu Trust Funding by MoE-IKS

Title & Art Plates Printed by :

Sahitya Mudranalaya, Ahmedabad-380 022. Phone: 53355: 52495